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The Ecclesiastical Review

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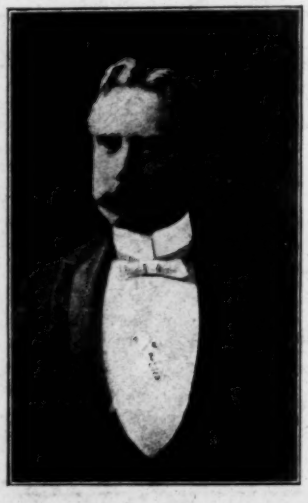

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TO SUBSCRIBERS

TWO WEEKS BEFORE CHRISTMAS a copy of the 1917 YEAR BOOK FOR PRIESTS was mailed to each subscriber. In case anyone's copy, during the holiday rush, has miscarried in the mails and he has therefore not received the volume, notice should be sent to this office at once, so that a duplicate copy may be forwarded.

+ + + +

We take pleasure in reproducing the following letter, which has just come to hand, from a representative churchman:

14 December, 1916

American Ecclesiastical Review.

Please send me as soon as convenient a copy of the August 1914 number of the REVIEW. When I receive this number, I shall be the proud possessor of the complete edition of your invaluable REVIEW.

I have found from personal experience that the owner of the complete edition is a most fortunate individual. There is not a subject of interest to a priest left untouched in its pages. It is a far more valuable asset in a clergyman's library than the most exhaustive encyclopedia. With the INDEX at hand, any subject may be readily reached, and we find on that subject not the opinion of one writer only, as in an encyclopedia, but the opinions of many of the most learned ecclesiastical writers of our times, each one placing the stamp of his own individuality on the theme about which he writes. I possess nothing that I value more than the complete edition of THE ECCLESIASTICAL REVIEW.

I remain,

Sincerely yours in Christ.

+ + + +

The price of printing-paper has more than doubled itself within recent months as is doubtless well known to all our subscribers. Notwithstanding the resultant higher cost of the production of the REVIEW, the present subscription rate will be maintained.

It is requested that as some sort of an offset to this increased expense put on the REVIEW, subscribers send in their dues promptly.

+ + + +

In the REVIEW advertisements, which are fresh each month, there is much of personal interest and of news value to subscribers. Many of the advertisers send a change of picture and of copy for each issue, and the illustrations show the improvement that is being constantly made in ecclesiastical designing and furnishing. More and more, priests are coming to recognize this feature of the magazine, and it is gratifying to know that, when they have occasion to order from the houses that address them through the REVIEW, they say that they saw the advertisement in THE ECCLESIASTICAL REVIEW.

THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. VI.—(LVI).—JANUARY, 1917.—NO. 1.

IS A CATHOLIC LAY UNION EXPEDIENT AND FEASIBLE?

THE Catholic Church enjoys throughout the thoughtful world a merited reputation for strong organization. Her centralized power, her disciplinary control, her compact parish unity under the episcopacy, her forceful pronouncement on dogma and uncompromising adherence to dogmatic definition —all these and more are outstanding bulwarks that elicit even non-Catholic admiration and praise. But these characteristics respect chiefly either the inward function of the spirituality of the Church, or the outward mechanism of a body politic divinely fashioned, employing sacerdotal and sacramental powers directly upon the salvation of man.

While the organic doctrinal unity of the Church is perfect, it nevertheless is true that the Church in America enjoys no such favorable distinction in her social unity, in those activities of the laity as Catholics that are not specifically spiritual. There is a regrettable abeyance of American Catholic lay activity in some endeavors, and a lack of coördinate effort in others. Compared with the various non-Catholic organizations in America, we make at times a weak showing. Without specifying multifold fields, note particularly the absence of Catholic benefactions. A glance at the published benefactions above sums amounting to ten thousand dollars for 1915 reveals a woeful absence of Catholic bequests. Of the two hundred and fifty listed, not more than fifteen are recognizably Catholic. Of the five hundred millions of dollars there recorded, less than three millions went into Catholic channels.[1] The writer realizes fully this list by no means

[1] *World's Almanac*, 1916, pp. 605-611.

covers our charity, but he regards it as indicative if not typical. Making due allowance for donations unrecorded, those unrecognizably Catholic, and the moderate circumstances of our people, the conclusion is warranted that this disproportion is out of parity with our numbers and our means. A cause for Protestant generosity easily may be assigned. Protestantism is largely a lay organization in its executive control. Laymen both dogmatize and direct. The conventions are peopled by laymen; the congregations are administered by lay trustees or deacons. This participation in administrative control begets interest and interest stimulates generosity. As a consequence large bequests to Protestant causes are frequent. It is not a question of deeper faith or firmer loyalty; a question purely it is of aroused interest.

The essential difference in our religion between clergy and laity, and the exclusive control by the clergy of the spiritual and administrative office of the Church, doubtless are responsible for diffidence in lay initiative. No theologian is required to declare to us that this distinction is as it should be. Every Catholic mind instinctively feels a divine religion demands a differentiated priesthood. Pope Pius X by encyclical saw fit to hush the voice of those who would destroy this essential character of our religion. But unless clerical leadership is alert and progressive, Catholic lay social interest is likely to atrophy, for many indulge no personal participation in any concrete Catholic activity that stimulates generosity.

Omitting mention of societies restricted by nationality, two notable movements of the Catholic laity in America during the past thirty-five years, recognizing the want of Catholic lay organization, endeavored to meet the need. They are the Knights of Columbus and the American Catholic Federation. Each has rendered signal service, and in achievements of success each in its own field has notably contributed to American Catholic welfare. But each has its peculiar limitations, both by reason of membership and by reason too of the exclusiveness that pertains to individual and restricted charters. Neither represents the entire Catholic lay body in America. A noteworthy evidence of this deficiency is afforded in the recent Confederation Convention in New York. The voice of

the Southern States was hardly heard. True, Catholicity is numerically weak in the South, but this meagrely represented Southern section has a total population, Catholic and non-Catholic, of ten millions of people.

Now an organization of the entire Catholic laity of America for those activities which are not specifically spiritual but which require the hue and dye of Catholic thought, sentiment, and principle—a union in which official administrative control under the directorship of the episcopacy pertains to the laity—would rouse dormant lay interest, awaken lay minds to a realization of Catholic needs and dangers, and by consequence of this interest would open new avenues for Catholic *financial* support.

A glance at Protestant activity reveals, if not an organized effort, at least a unity of sentiment in movements directly circumventing our welfare. The open hostility recently shown—commonly called an "Anti-Catholic Wave," but which now assumes more the character of a static condition—expresses a definiteness of purpose, a solidity of sentiment, and a unity of action it becomes folly for us to ignore. Shall we take no coördinated action for protection? It is not a matter to be left to any society within the Church: it is a matter for the whole Church of America at large. Spasmodic rebuttals, haphazard half-fledged efforts, staccato protests, or mere trust to individual diocesan ordinaries have proved poorly inefficient. The pulpit does not offer the leverage to disarm the evil, because sermonizing from the pulpit secures no coördinate action, and the pulpit, too, by its sacred limitations precludes broad discussion. A diocesan organization lacks breadth, bigness of purpose, financial resource, bulk in membership, and the moral power that comes from nation-wide affiliation. Moreover, the issue is nowhere purely diocesan. While Georgia, perhaps, Florida, and North Carolina are conspicuous in the length to which outspoken and overt hostility to the Church may vent itself, yet throughout the length and breadth of the United States the same principle of hostility is secretly smouldering or covertly active. The numerical strength of the Church alone in localities suppresses overt conduct.

We stand in need of some practical means, without resorting to the formation of a political party, to secure from the

American people recognition of our rights as *citizens*, equal to any in the land. We are citizens of a republic that boasts the enjoyment and safeguard of liberty and civil right, and we are neither enjoying the liberty nor partaking of the right that our Constitution and the civic principles on which the government was founded guarantee to us. This is a bold broad statement, but challenge it who may? We need the organized, unified, crystallized effort of our sixteen million people to tell America that America is not American, is false to her genius, her boasts, and her Constitution, if Catholics enjoy not the full unencumbered liberty of action, opportunity of service, open avenues of political preferment, and the common right to live and enjoy equality in the open forum of competitive commercial, social life, on a parity with every other citizen of our land. Not alone to tell our fellow-countrymen this basic truth of civic liberty, but by coördinate action to secure its recognition, is an aim worthy of an American Lay Union.

Our Church in America has been largely a city Church. From statistics available our enrollment is found preponderatingly urban. The great bulk of the prejudice against us rises in the smaller hamlets and sparsely settled rural sections where first-hand knowledge of Catholics and the priesthood is not had. The Southern and Southwestern portions of our country particularly need the presence of priests, lecturers, and scholars, noble-minded men of the requisite talent who will disarm by their presence and personality prevalent erroneous impressions.

In the official report of the Commission on Religious Prejudice under the auspices of the Knights of Columbus, this field of endeavor is specified a national desideratum. The above-named body generously began the task, but the field is too broad for a limited organization. It is not precisely, either, the labor of a missionary society. Concurrent with this venture is the distribution and dissemination of Catholic literature upon a broad specific and systematic plan. An organized Lay Union by imposing a small per capita tax will guarantee both these activities, incorporating them perhaps later as an auxiliary of the Extension Society.

Questions of grave import far-reaching in their influence upon the social, industrial, educational, and domestic life of our country daily are rising in the field of social service, industry, and education. They belong to that shadowy borderland that is neither politics simply, nor pure religion, nor charity. They are the output of an age of transition that, restive, alert, and conscious of a spiritual concept in life, seeks a vivifying outlet for this conception in changes affecting the status of society. They ramify into all the relations of life. They touch at unnumbered points Catholic welfare, social and doctrinal. It is imperative that the constructive, informing, and restrictive voice of our sixteen million people be leavened with these movements, if our rights are to be inviolable and the growth of Catholic principles fostered. But we have no channel through which this voice may herald its message of censure or approval. The nearest approach is the Federation; but the Federation is not homogeneous, and once beyond the limits of its national convention, the hampering barrier of an endless *circulum in circulo* vitiates concerted action. A Lay Union through its conventions will solidify Catholic sentiment, bring unanimity of concerted action, sweep with watchful eye over the broad field of our national wants, impress the country with the numerical strength of our organism, and embody with dignity, leverage, and dynamic force the concentrated message of Catholic thought to society.

An association that will answer the athletic and social wants of our young people is becoming daily a more pressing need. Large numbers of our young boys are enrolled associate members of the Y. M. C. A. Even if the influence in this circle is only negatively non-Catholic, we all know from experience what loss of staunch Catholic fervor and of active outward profession of faith ensues from such contact. Warnings from the altar prove futile, for there is no substitute to offer, and the answer is usually given that only athletic benefits are sought; hence no violation of Catholic faith is recognized. Local, parish, or diocesan resources are too limited to establish an institution that can compete in substance and variety of entertainment with the Y. M. C. A. If we are to cope with the evil and obviate it, a national organization is imperative. A Lay Union will make such an institute possible.

A Catholic magazine that will take its rank in the field of literature with the prominent secular publications is another needed moral help to tone the higher intellectual breadth of Catholic life and thought in America. Not a religious publication is here specified, but a magazine of fiction, travel, art, literature, criticism, politics, sociology, economics, and religion, whose standard in literary values shall equal the best, and whose standard in moral values shall excel the best because imbued with Catholic morality. This is no reflection upon existing Catholic publications. They nearly all are excellent in matter within limits, and admirable in purpose. But they lack scope. They make only a limited appeal and are restricted in circulation. The magazine which this article contemplates will be secular in all its advantages, national in all its influence, and Catholic in all its principles. A Lay Union may materialize this venture through its possibilities in finance and circulation.

These considerations, with others that might be added, justify the writer in concluding that a union of the American Catholic laity is expedient; a union that will embrace in its membership every adult male and female Catholic in the United States. The essential difference between such a union and all existing associations appears from the following. The Union will embody a generic purpose only, the promotion of Catholic welfare; it will embrace every adult Catholic *ipso facto* of his Catholic faith; it will group itself in parish units, and in its officers will be a lay society subject immediately to episcopal jurisdiction Politics as such will be barred. A Catholic political party is not wanted; but we want concerted and unified social effort among Catholics. Does not the Federation incorporate practically all these features? The writer thinks not, though he gives his highest commendation to its activity. The various units comprising the Federation have widely divergent specific activities; Federation lacks executive power for binding legislation; it does not solidify individual Catholics in concrete action toward a definite goal; and, finally, it does not comprise the entire American lay body. The Federation, in other words, lacks the cohesiveness and suppleness a Lay Union will possess. A Lay Union is the Federation principle brought down to the individual.

Is It Feasible?

Against the feasibility of an organization so broad, much of course can be said. It looms almost Utopian and visionary on the surface, from its very simplicity. The writer knows full well that facile speculation easily crumples under the rough grinding wheels of practical life. It will be urged that an incalculable length of time must lapse to extend the Union from its starting-point to nation-wide proportions, and in the end membership will be not at all unanimous. This criticism is well-founded, if we conceive the Union starting with a mere nucleus of founders and expanding by increments of individual membership. Such a method, however, this article does not contemplate. Instead, the following scheme of inauguration is proposed, as it at once dismisses the herculean task of individual recruiting and launches the Union with only general preliminaries. Speaking broadly, we have at present organized parishes and missions to the number of fifteen thousand, with one hundred dioceses. Now if the episcopacy will adopt the proposal for a Lay Union, and the various bishops, using the parish organizations we have at hand, officially designate each parish in their respective dioceses an organized unit in the new association, with every adult member in each parish an *ipso facto* member of the Lay Union, the entire machinery of institution, inauguration, and enrollment can be accomplished in one year. A few enthusiastic promoters to agree on methods of procedure and make the necessary overtures to the bishops, together with a sponsor to underwrite the initial inaugural expense—and the Union is launched. Its approval and reception by the episcopacy become of course a *sine qua non* for birth and progress. Once promulgated by diocesan authority, each pastor will inaugurate the parish unit in the parish hall, supervise the election of officers, and, by constitutional provision, remain himself *ex officio* directing monitor. His monitorship will safeguard Catholic usage, sentiment, and doctrine. The entire diocesan activity will be subject to the official monitorship and guidance of the bishop. A diocesan convention will crystallize local sentiment and formulate local needs and measures; a national convention arising from the diocesan assemblies will complete the circle.

The voice of the practical will assert that such an organization is too bulky, too unwieldly for organized action. Thus, the larger parishes, we shall be told, have no halls sufficiently roomy to house membership at their meetings. But physically unanimous attendance is not to be expected. The various parishes will meet in bulks none too large for available halls. The parish roster, however, placed in the hands of the respective secretaries, will give facility of advertisement on concerted action to the absentees.

Against the propriety of such a formation objections of course are to be expected. The scheme, it may be said, savors of Presbyterianism or at least may be denominated Protestant in principle. It partakes, some may declare, of the modernistic plea for lay admission into episcopal autonomy. A similar protest was heard in quarters years ago respecting the Knights of Columbus. Experience has proved their worth. The writer decries the imputation that such a union as here projected is Protestant, or that it implies lay admission into church control. In no wise does it invade spiritual jurisdiction, or meddle therein. Alongside the spiritual edifice it establishes a parallel supporting column of Catholic lay activity in the field chiefly of lay social service.

Then, too, the protest of culture will embody the timidity of the fearful and the shrinking abstemiousness of the tolerant. This protest will condemn the organization as a brewer of antagonism and of more overt hostility than now is shown. "The contempt of silence," these tell us, "is the most potent weapon". Such has been the shibboleth of tolerance, of culture, and of timidity within our folds for generations. No one denies its appropriate value in given conditions, but has not the day of passivity passed? "Shall we lie supinely idle while our enemies bind us hand and foot?" Note the noble trend of the keynote speech at the Confederation Convention by His Eminence the Cardinal Archbishop of Boston; hear the applause that greeted it, and the conclusion dawns that Catholic self-consciousness has reached at last a degree of self-assertiveness that discards an effete submission of silence. Large leadership, of course, is called for, lay and clerical. Have we anything more to fear than now confronts us? True, we are not the objects of physical violence, for the days of the

'thirties and 'fifties are passed; but official legislation invades the sanctity of our institutions, espionage dogs private life, social boycott thwarts legitimate aspirations, commercial boycott in many rural sections renders profession of Faith prohibitive, while calumny and vilest abuse in the printed page rob us of our character and our very name to decency. Shall we not make combined protest to this accumulation of wrongs and with united front call for mere bone-justice? We are not pariahs nor mongers of intrigue and disloyalty; nor are we groveling weaklings gulping a servile content off "the crumbs that fall from the tables of their masters". "Tu ne cede malis sed contra audentior ito."

This is no plea for an organization antagonistic in principle. Combatting evil in the form of prejudice will be only a phase of Union activity. The writer puts large faith in the ultimate fairness of the American people, their educability to justice and right. A constructive organization of compact Catholic strength under the guidance of the episcopacy, for upbuilding and upholding Catholic welfare—such is the conception of a Catholic Lay Union.

The writer considers the project expedient and feasible, but its expediency he values independent of its feasibility as here presented. Other methods may prove more opportune. Such a union as here proposed will embody the principle voiced by the distinguished Bishop of Rochester in his eloquent sermon at the American Federation Mass, when, answering the question: "How can the organization (Federation) be more powerful and secure?" he said: "I venture to suggest that, as the authority of the Church is to guide us in all our undertakings, and as that authority comes through those who are duly commissioned, the strength, force, and influence of Federation will be found in the union of priests and people acting under the guidance and by the direction of the united Hierarchy in the country".

AMBROSE GALLAGHER, O.S.B.

Benedictine College, Savannah, Georgia.

THE SCAPULAR DEVOTION.

WHEN treating of the Scapulars from a pastoral point of view, I find that it conduces to clearness of ideas to give the authoritative legislation as well as the received opinions about each Scapular singly, although the legislation has not been always so given, and not a few of the received opinions make no distinction in regard to the Scapulars.

The Brown Scapular of Our Lady of Mount Carmel, almost universally called "The Scapular", demands our first attention, not only because it is unique in its origin, in its history, in its privileges and in its sanction, but because it is also unique in the legislation pertaining to it. And although it is unique in this last characteristic, the various bulls and decrees will aid us in many of the difficulties to be encountered in dealing, pastorally, with the other Scapulars.

My readers must not draw the conclusion that I wish, in any way, to minimize or put in the shade the beautiful and efficacious devotions attached to the other well known and popular Scapulars. The words of the learned Consultor to the Sacred Congregation of Indulgences,[1] when he was about to give his *votum* on the question of enrolling the faithful in the five Scapulars at one and the same ceremony,[2] can best express my own mental attitude toward each and every Scapular: "Absit ut aliquid velim caeteris Scapularibus derogare: unumquodque suam etiam habet sacram historiam quae ad hanc plusminusve longo licet intervallo accedit; sed sine invidia asseri omnino potest Scapularis B. V. M. de Monte Carmelo historiam a prima origine ad haec usque tempora nostra eam esse, cui nulla alia Scapularium historia, imo reor ne collectae quidem, aequari possint. Nulla etiam alia erga B. V. M. devotio origine, propagatione, effectibus, miraculis, comparari huic potest, nisi una SS Rosarii devotio."

The Brown Scapular of Our Lady of Mount Carmel deserves our first attention for another reason, because it is in a sense the mother of all the other Scapulars, and it has been pre-

[1] R. P. Valerianus Cardella, S.J., Romae, die 1 Maii, 1885.

[2] "Utrum conveniens sit Scapulare B. M. V. de Monte Carmelo, honoris et devotionis causa, separatim potius et distincte, quam cumulative et commixtim cum aliis quattuor vel pluribus scapularibus benedicere et imponere."

eminently called " The Holy Scapular." To quote from the same source: " Hoc nimirum Scapulare, ontonomastice sacrum Scapulare vocari solet. Sufficiat plura hujus sacrae Congregationis decreta perlegere, seu responsiones ad dubia proposita, in quibus nomine Sacri Scapularis, sine addito, Scapulare B. V. M. de Monte Carmelo evidenter significatur. Enimvero hoc Scapulare non modo primum est inter caetera, sed alia hinc originem habent, atque *ad instar illius* instituta esse videntur." It may be well to remark, à propos of this quotation, that although the Scapulars, properly so called, do represent habits, the Scapular in its origin did not represent, as it does now, the Carmelite habit.

Anything in the nature of controversy shall be religiously avoided in the course of this contribution. It would be utterly impossible not to touch on points that have, in the past, been the occasion of much controversy, but even these matters shall be discussed in a spirit that cannot provoke contention. The history of the Scapular devotion is not in any way different from the history of all those great devotions that have been so efficacious in the Church of God. Springing up in a time of quasi-universal fervor, in a time of simple unquestioning faith, the devotion lived into years and times when men " who knew not Joseph," demanded passports. Then began the struggle between those who were conscious of right and possession and those who would give ear to nothing save the evidence of contemporaries who had seen or had heard. For centuries, such controversies have raged round the Scapular, and should any of my readers desire to know my opinions on the contested points, they can consult three works that treat of the more important questions disputed.[3] As I have already remarked, all controversy, for the present, is tabooed.

The priest to whom has been given the faculty of enrolling the faithful in any or all of the Scapulars and who understands the immense spiritual benefits accruing to those who comply with the conditions laid down, is very anxious that everything necessary on his part should be done. Indeed,

[3] *The Scapular and Some Critics*, Romae, Instituto Pio IX, 1914 (English). *Scapulare B. V. M.*, Ioannes Cheron et Fragmentum Petri Swanyngtoni, Romae, Tipografia Italo-Irlandese, 1915 (Latin). *Bulla Sabbatina* (in preparation) (Latin and English).

when he has complied with all that his faculty demands from him, he has the further duty of instructing the recipients of the spiritual favors how to fulfil their part of the consequent obligations, lest the spiritual fruits of his well-meant endeavors should never be realized. Every priest who has the care of souls knows what a help it is to have his parishioners enrolled in at least one of the Scapulars. There are pious souls in every parish who obtain not only for themselves, but for others, untold graces and blessings because they are enrolled in one or other of the Scapular Confraternities. The conditions on the part of the priest enrolling and on the part of the person to be enrolled are easily complied with. The obligations on either side are just as easily complied with. Doubts, and reasonable doubts, can arise, at times, about the conditions as well as the obligations, but the solving of the doubts need not, nowadays, be long delayed, since recourse can so easily be had to any of the many and excellent ecclesiastical periodicals that can always obtain information from authoritative sources.

The *facultates* or permission to enroll in, as well as bless, the Scapular of Our Blessed Lady of Mount Carmel can be obtained from either of the Carmelite Generals in Rome,[4] or from the Holy See, and as a general rule no difficulty arises from the language used in making the application, for there are attached to each Curia of the Generals religious who are versed in the various languages of Europe. For the priests who prefer to make their application nearer home, recourse can be had to the provincials of the provinces, that is, to the superiors of the various nations or the various missionary parts.[5] A time was when the faculties granted by provincials could be exercised validly only during their term of office; now there is no restriction as to time; for the *facultates* granted by the superiors in Rome and the *facultates* granted by the provincials are *in perpetuum*. It is, indeed, true that a provincial cannot validly grant faculties to bless

[4] The Casa Generalizia of the Calced Carmelites is in Collegio San Alberto, Rome; that of the Discalced Carmelites is in Corso d'Italia, Rome.

[5] "Item Provincialis auctoritate gaudet concedendi, intra limites suae Provinciae, Presbyteris quibusvis petentibus facultatem inscribendi fideles Confraternitati Sacri Scapularis, necnon instituendi tertium nostrum Ordinem." *Regula Ord. Fratrum B. V. M. de Monte Carmelo*, p. 3, cap. XLIV, n. 379.

and enroll to any priest who does not exercise the cure of souls inside the limits of his provincialate; nevertheless when the priest has once obtained the faculties he can, *caeteris paribus,* use his faculties anywhere, that is to say, not only inside the limits of that provincialate but outside also.[6] Should it be that there is no recognized province established in the country, then recourse may be had to the nearest provincial or to the superiors-general at Rome. It is, at once, apparent that when there is any doubt as to jurisdiction in any place it is better to apply to Rome, since the *facultates* there obtained are not subject to any restriction of the kind contemplated here.

With the ordinary *facultates*[7] granted for blessing and enrolling in the Scapular, there are other privileges accompanying, namely, to admit the faithful of both sexes to a participation, *servatis servandis,* in all the indulgences and spiritual favors attached to the Confraternity of the Scapular, to a participation in all the good works of the members of the whole Carmelite Order, as well as to a participation in the spiritual fruits arising from the good works of all who wear the holy Scapular; to give a plenary absolution, *in articulo mortis,* as well as to declare the plenary indulgence; finally, the faculty is also granted to commute the obligations necessary to enjoy the spiritual privileges of the Sabbatine Bull into other pious works suitable to the conveniences of the wearers of the Scapular who cannot comply with the usual conditions prescribed.

Whether the above faculties are obtained at Rome from the generals of the Carmelites or from the Holy See or from the provinicials or their duly accredited representatives, the same clause is affixed to the faculties, namely, provided there be no convent or monastery of the Carmelites in the neighborhood, that is, within a reasonable distance so that the Carmelites could not in justice proclaim that their rights over the Scapular had been invaded. Formerly, the distance prescribed was "tria milliaria," and I doubt not that some might still exact

[6] "Ex allato concessionis seu traditae facultatis documento evidenter eruitur, oratorem non modo intra limites suae paroeciae eadem facultate uti posse, sed ubique locorum." S. C. of Ind., 1844; Decr. Auth., 279, n. 326.

[7] *Facultates—Instructiones et Formulae pro benedicendi et imponendi Sacri Scapularis B. V. Mariae de Monte Carmelo ac pro absolutione in articulo Mortis Confratribus Sacri Habitus impertienda.* They require revision in some particulars.

the last inch; nevertheless, owing to the changed conditions of life, I am quite sure that my interpretation of the mind of the Carmelite superiors is nearer the true one. It will be noticed that in the faculties granted from the Generals' House in Rome the famous clause appears in the mild form, "Presentibus valituris iis in locis, in quibis non adest Conventus Carmelitarum, sive Calceatorum, sive Excalceatorum". Special legislation has been made in some places; for instance, in New York City, where the Carmelites have conceded, for special reasons, their ancient right. But the object of the present contribution is not to consider the value of particular legislation, or its bearing on the future. This restriction as to distance holds good for the convents of both Calced and Discalced, but it does not, by any means, include the convents of Carmelite nuns.[8]

With the ordinary *facultates* given at Rome or obtained from the provincials, there is not ever given the authority to erect the Confraternity of Mount Carmel, although the priest to whom the faculties are granted may possess the license of the Ordinary to do so. Application to erect the Confraternity must be given in a separate document.[9]

Having obtained the necessary permission to bless and enroll, a priest can admit any of the faithful to the Scapular Confraternity, no matter of what age or sex, "omnes utriusque sexus Christifideles"; he can even perform the ceremony of admission for himself, except in the case that his faculties have come to him *taxative*, that is, when he uses them as a chaplain of a convent, thus having them *ex officio*, or when the faculties are given only for a special occasion. Children, not yet having attained the use of reason, can be enrolled and, as soon as they come to the years of understanding, they enjoy all and every indulgence and privilege. There is in many places a pious custom of enrolling children of tender years in the Scapular and thus placing them under the intimate protection of

[8] S. C. I., 22 August, 1842, an.

[9] "Soli Superiores Generales Carmelitarum extra Urbem in singulis Ecclesiis ejusdem Ordinis, et in quibuscumque aliis, accedente consensu Ordinariorum, Confraternitates S. Scapularis canonice erigere et instituere possunt, et *nullus alius*, sub poena nullitatis." Clem. X. Bull, 8 Maii, 1673. "Nec Episcopus sub quovis praetextu cujuscumque facultatis specialis." Leo XIII, 16 July, 1887.

Our Lady of Mount Carmel. In other places a very laudable custom prevails, namely, to have all the children of the parish, on the day of their first Holy Communion, enrolled in the Scapular.[10]

I have thus far treated of the faculties in regard to time, to place, and to persons. I shall now pass to one of the important obligations incumbent on the use of them.

To bless and enroll in the Scapular is in reality to admit into a sodality or confraternity, and not a few theologians and canonists hold that it is of the essence of a confraternity that its members be inscribed on the roll of that confraternity. Hence, when the General of the Carmelites, in the year 1838, supplicated the Pope to dispense with the inscription of the names of those who desired to enjoy the privileges, alleging "hodiernis diebus ob deficientiam tot domorum Ordinis Carmelitarum, et ob frequentes facultatum petitiones, ipse Orator saepe difficile esse animadvertit et identidem impossible, cito adscribere nomina aggregatorum in aliqua Confraternitate Carmelitica canonice erecta", he was careful to remark, "dubitatio suboritur, an ob defectum hujus erectionis, fideles priventur sacris indulgentiis, praesertim in sententia eorum, qui tenent tamquam conditionem essentialem ad earumdem indulgentiarum lucrum adscriptionem novi sodalis in libro alicujus Confraternitatis."[11] On this occasion the Pope, Gregory XVI, granted the request of the General of the Carmelites, *juxta preces*, but in the year 1868, a similar petition presented on behalf of the other Scapulars for the same exemption, alleging the same difficulties, was at once refused.[12] The Procurator General of the Friars Minor, in the year 1887, supplicated the Pope, Leo XIII, to give the same freedom from inscription to the other Scapulars; but the answer was: "Et Emi Rmi Patres responderunt in generalibus Comitiis apud Vaticanum habitis die 26 Martii 1887: *Negative*: imo supplicandum SSmo pro revocatione Gregoriani Indulti concessi sub

[10] "Utrum sufficiens sit isthaec scapularis impositio, ut parvuli, cum ad rationis usum pervenerint indulgentiis, aliisque privilegiis illud gestantibus concessis frui possint et valeant? S. C. I. respondit—*Affirmative*." 29 August, 1864.

[11] Appendix ad Decreta Authentica XIV, p. 470. 30 April, 1838.

[12] Decr. Auth., n. 421, p. 372. 18 August, 1868.

die 30 Aprilis 1838:[13] et ad mentem." The *votum* of the Consultor of the Congregation is worthy of more than passing notice.[14] He maintains that the concession of the year 1838 was not a privilege but an indult: "At certe exemptio a sacro aliquo labore non videtur *privilegii* nomen: sed *indulgeri* utique hoc potuit, quum tanta adesset vel adesse putaretur difficultas, quae nunc certe generatim non adest;" and then he adds: "adeo ut quidam putent sublatam quidem esse per indultum inscriptionis obligationem *pro fidelibus*, prout ea erat ad Confraternitatis indulgentias lucrandas necessaria conditio; sed manere adhuc ex aliis titulis inscriptionis obligationem *sacerdotibus*" . . . Leo XIII, on 27 April, 1887, confirmed the decision of the Congregation and revoked the Gregorian indult.[15] Hence, every priest using the faculties to enroll in the Scapular of Mount Carmel must write down the name of the persons enrolled by him and, at a suitable time, he must forward them to the nearest Carmelite convent or to the nearest canonically erected confraternity. This is really an important matter, for the persons enrolled may not enjoy in all their plenitude the indulgences and privileges and all other favors until their names are inscribed on the roll of the confraternity, hence every unnecessary delay is to be avoided.[16] In the year 1906, the Procurator-General of the Carmelites supplicated the Holy See for a dispensation to omit the inscription of names during the time of missions, pilgrimages, etc., "magnus fidelium concursus".[17] The supplication was granted, "juxta preces, ceteris servatis de jure servandis." This dispensation at first applied to the churches of the Carmelite Order only, but was afterward extended to all the churches in which they were engaged at the above mentioned

[13] Analecta Carmelitana, Vol. I (1909-1910).

[14] Analecta Carmelitana, pp. 533-536; pp. 562-565. Vol. I. an. 1909-1910.

[15] "Die vero 27 Aprilis 1887 Sanctissimus Dominus Noster Leo Papa XIII in audientia habita ab infrascripto Secretario sententiam Patrum Cardinalium ratam habuit, et Gregorianum Indultum revocavit."

[16] See the admonitions relative to the inscription. In the latest decree the Holy Father Benedict XV — "firma remanente in conscientia obligatione inscribendi, etc."

[17] "Magnus fidelium concursus, e. g. tempore Missionum, vel occasione peregrinationum, etc." We have in addition Forty Hours' Devotion, Retreats, Novenas, etc. These of course come within the meaning of the privilege.

times.[18] Unless when engaged in missions, retreats, etc., the Carmelite priest has no exemption from the legislation which makes the inscribing of the names obligatory.

Some institutes of religious men specially devoted to missionary work claim for themselves a general exemption from the obligation of registering the names of those whom they enroll in the Scapulars. This exemption is, they claim, in virtue of permission granted them by the Holy See years before the legislation of 1887; and, since there is nothing to revoke those particular privileges, if we may call them so, in the decree, they are quite within their rights to continue to enjoy them.[19] I cannot see anything to carp at in their clinging to ancient privileges; and it does not appeal to me that it is contrary to the right order of things that the Carmelites and the other institutes to whom the Scapulars belong have not this exemption or privilege. But what might impress me is the fact that outside the times of missions, etc. the Sacred Congregation of Indulgences does not regard with favor any exemption from the general rule laid down for registering the names of those enrolled in the Scapulars, particularly the Scapular of Our Lady of Mount Carmel.[20] The words of the Consultor whom I have before mentioned in this contribution, seem to express the mind of the Congregation in reference to the wearers of the Scapular not registered in the Confraternity. "Ut ex his verbis patet *ex jure* inscriptio requiritur: sed per quamdam *fictionem juris* etiam non inscripti scapulare recipientes ex indulto censentur inscripti."[21]

In the year 1892, the Procurator General of the Society of Jesus submitted some doubts regarding the faculties used by

[18] In audientia habita die 14 Februarii 1906. SS. D. N. Pius X, Cf. Analecta Carmelitana, Vol. I, p. 26.

[19] This also is the opinion of Beringer; cf. *Les Indulgences, leur nature et leur usage* (Traduction). Appendix II de la Partie Section IV, n. 73, p. 71. "En effet, comme dans le nouveau Décret du 27 Avril 1887, il n'y a aucune clause qui retire ces privilèges particuliers obtenus antérieurement, ils continuent de subsister."

[20] "Cependant la S. C. désire que les prêtres dont il s'agit inscrivent les noms des fidèles qu' ils reçoivent, qu' ils envoient ces noms à la Confrérie ou au couvent correspondant, pour leur assurer plus sûrement, et plus specialement après leur mort, les suffrages des autres membres de la Confrérie." Beringer, l. c., p. 72.

[21] The legislative authority may deal in *fictiones juris*, but it is not so safe for the individual. However, quisque in sensu suo abundet.

the mission Fathers. One was relative to the blessing and enrolling in the Scapulars *cumulative*, and a second was in regard to the inscription of the names: "Utrum decretum revocans Indultum Gregorianum supradictos patres Soc. Jesu aeque obligat ac primum, quod benedictionem simultaneam Scapularis Carmelitani revocat?" And the reply was: "*Negative*: admonentur tamen Patres Soc. Jesu ut nomina receptorum in Albo alicujus Sodalitatis vicinioris sive Monasterii Religiosorum respective inscribere non omittant ne in eorum obitu suffragiis priventur." Not of a greatly different kind was a question proposed, some years preceding the above; and it too came from a missionary Father: "Utrum Sacerdos qui a S. Sede obtinuerit facultatem benedicendi Scapulare, habet eo ipso, etc." The reply given on the occasion was: "Affirmative: ita tamen ut sacerdotes, qui praedictum indultum benedicendi scapularia ab Apostolica Sede legitime obtinuerint, penes se habeant privatum registrum et quamprimum commode possunt, transmittere teneantur ad superiores respective Sodalitatis vicinioris canonice erectae nomina receptorum ut in Album ipsius Sodalitatis referantur." [22]

Sufficient has been said to draw a practical conclusion, one however that may not please every priest enjoying exceptional legislation. The safe and satisfactory mode of procedure is to have inscribed the name of all the faithful whom they have received into the Confraternities of the Scapulars; outside the times of missions, retreats, etc., it is no more a burden to the missionaries than to the parochial clergy.[23] I can say so much without assuming any appearance of being dogmatic, knowing well that every priest has a perfect right to enjoy to the utmost the exemptions and dispensations which he or the institute to which he belongs can legitimately claim. Every priest is only too anxious that the faithful to whom he ministers shall obtain every possible indulgence and privilege for which they strive, and that too in the surest manner and to the fullest extent.

[22] Acta Sanctae Sedis, vol. 25, anno 1893, pp. 319-320.

[23] I have not made any rigid distinction between inscription on the part of the priest and inscription on the roll or register of the confraternity. The second as a rule follows on the first, for the priest who writes the names is generally faithful to forward the names to the places mentioned. By inscription, then, I mean on the register of the confraternity.

The foregoing remarks may prove of some use to the missionary priest who is so often asked the question, during times of special fervor: "Father, do you think am I properly enrolled in the Scapular, for my name was never taken down?" And on further inquiring he finds out that it was not even during a mission, retreat, or any time that could be looked upon as a "magnus fidelium concursus," that the enrollment took place. The Congregation of Indulgences, in the year 1914, proposed to His Holiness Pope Pius X a doubt arising out of previous legislation enacted by it, namely, in the year 1887 the S. C. of Indulgences had declared that inscription of the names of the faithful was necessary for the enjoying of the indulgences of the confraternities, and again the same S. Congregation had, in the year 1868, declared that all priests using the faculties to admit to the confraternities must transmit, as soon as possible, and at a convenient time the names of those whom they have received into the confraternities. The doubt is expressed as follows: On what day does the person enrolled in the Scapulars, or admitted to the Confraternities, begin to enjoy the privileges and indulgences? From the day on which the name has been inscribed by the priest, or from the day the name is placed on the register of the Confraternity? To this doubt, solved in the year 1892, and again in the year 1893, and to which the S. Congregation had replied that the indulgences were enjoyed from the day of inscription on the part of the priest, followed, almost as a natural consequence, the doubt of the year 1914.[24] What if, arising from any cause, such as negligence, etc., the names never reached the register of the Confraternity? His Holiness, having first given a sanation for the defects and irregularities arising out of, and attendant on, the inscription and transmission of the names,[25] declared that, whilst the obligation of inscribing and transmitting the names of those enrolled or admitted to any of the confraterni-

[24] Analecta Carm., vol. 3, p. 100. "Si tamen, sive ex negligentia, sive ex alia causa, fidelium nomina nunquam ad sodalitatem transmittatur."

[25] "Praevia sanatione omnium defectuum hucusque admissorum in inscriptione et transmissione nominum christifidelium." These *sanationes* are regularly applied for by the Generals of the Carmelite Order so as to protect in every way the faithful who wear the scapular of Our Lady of Mount Carmel. One was obtained so late as 16 July, 1915, quoad defectus "in erectione, in lege distantiae, sive quia sacerdos recipiens praeceperit fidelibus recipiendis, ut sibimetipsis Scapulare benedictum imponerent."

ties remained in conscience, and that too according to the previous decrees and prescription of the Holy See, the faithful who had been admitted or received to the confraternities were to be duly considered as associated to the confraternity, only, however, that they should be participators in the indulgences and other spiritual favors, although their names had not been, for some cause, registered with the confraternity.

The obligation of inscribing the names of sodalists, and the dispensation from the same, affect only, at least directly, the priest holding the *facultates* to admit to sodality or confraternity.[26] We shall now consider an interesting phase of the Scapular devotion, where, apparently, nearly everything that was considered essential to the constitution of a confraternity, in its formative stage, is declared not necessary, under given circumstances.

The General of the Discalced Carmelites [27] supplicated the Holy Father to dispense with the usual ceremonies performed by the priest, so that each French soldier desiring to be enrolled in the Scapular of Our Lady of Mount Carmel would become, by the mere putting-on of the Scapular and the reciting of some prayers (no particular prayer or form of prayer was prescribed) [28] to the Blessed Virgin Mary, a member of the Scapular Confraternity, so that he *ipso facto* would have every right to enjoy the indulgences and privileges in the same manner as those who had gone through all the ceremonies and had been duly inscribed in the register of a canonically erected confraternity. The one condition laid down was that the Scapular should be blessed by a priest having the faculties to do so. The appeal was made for the French soldiers, but the supplication did not limit itself to them alone, for the words are, "exponit quod milites praesertim ex natione gallica"; hence, all soldiers finding themselves in similar conditions could avail themselves of the privilege granted. In the time of war, when soldiers have not the administrations of a priest, or when these can be obtained only with much diffi-

[26] "Inscriptio materialis a quocumque fieri potest." Decr. Auth., n. 331; cf. 309.

[27] Analecta Carmelitana, vol. I, p. 27. 4 Ianuarii, 1908.

[28] Boudinhon suggested, "ter Ave Maria", which Vermeersch adopted; both considered one would be sufficient.

culty, the soldiers have the unique privilege of admitting themselves, so to speak, to the Scapular Confraternity.[29] Here we have not only the registering of the names dispensed with but the ceremony of putting-on by a priest having the faculties. The obligation of reciting some prayers, if the recitation were ever of serious obligation, was afterward removed, at least by implication, as we shall subsequently see. It is not necessary to remark that "milites" is susceptible of the largest interpretation, as the subsequent legislation will show.

Father Norbert Monjaux, O.F.M., who is the rector of the laudable Society for the diffusion of the Scapulars amongst the soldiers who are engaged in the war, supplicated the Secretary of State that the privilege already granted to the soldiers "praesertim in Gallia" should likewise be theirs, even though the medal as described in the decree of the Holy Office should take the place of the Scapular. It was difficult to obtain the Scapular of cloth in the barracks and camps of the soldiers; hence, it was supplicated that all soldiers of both land and naval forces should become duly aggregated to the Confraternity of the Scapular by wearing on their person the above-mentioned medal, provided that the medal had been blessed by one having the faculty to enroll in said Scapular. The petitioner further supplicated that this same privilege be extended to those who would desire to be enrolled in the other Scapulars ("praesertim eorum quae nuncupantur de Sacro Corde Jesu, de Passione Domini, de Sancto Michaele"); it was also provided that the enrolment in the Scapulars should be of a permanent nature, that is, no further enrolment was necessary when the times became for the soldiers normal.[30] This latter provision was seemingly overlooked in the first supplication. Pope Pius X on 22 March, 1910, granted all the petitions thus presented by the Secretary of State, who accordingly issued the decree. The blessing of the medal by one having the faculty to enroll seems to have created some difficulty in the

[29] Even when these inconveniences are not present they can do so; it is required only that they be *constituti sub armis*. This condition was afterward removed.

[30] "ita aggregantur, iisdem modo prorsus definitivo ascripti permaneant adeo ut ipsis non sit amplius necessarium recipere Scapulare laneum tum etiam cum militiam relinquant et domum suam redeant." Ex Secretaria Status, 22 Martii, 1912.

satisfactory dispatch of the good work of Father Norbert and his assistants, so we find him supplicating, once more, the Holy See to remove the obstacle. On 10 November, 1914, the Sacred Congregation for Extraordinary Ecclesiastical Affairs decreed that all priests, not even excepting those who were not approved confessors, should, during the time of the war, have the power of blessing the medals for soldiers who by the wearing of these medals should *ipso facto* become members of the confraternities or sodalities for which the medals had been blessed.

Briefly, I may state the preceding legislation thus: soldiers, sailors, and all those engaged in actual warfare, so that it can be said of them that they share in the life and hardships of military men, can become members of the Confraternity of Our Lady of Mount Carmel and all other Scapular Confraternities by merely carrying the medal on their persons. By a decree, or rather indult, granted to the same supplicator, a few months after the former one, this same privilege was extended to all soldiers, even when not engaged in warfare. Hence, the men of both land and naval forces can use their privilege anytime and anywhere, provided that they come within the meaning of the word *milites*.[31] It is well to remark that having become enrolled whilst in military service, there is no necessity to go through any ceremonies when that service expires; once enrolled validly there is no necessity for any ceremony. The prescribed medal can be blessed by any priest, even though he may not have been approved by his superiors for hearing confessions; this privilege is extended to every priest, secular and regular, but continues only during the war.[32]

Not a little discussion has taken place in regard to the material which goes to form the Scapular of Our Lady of Mount Carmel, as well as to form, or make, the other Scapulars; but as our main object in the present contribution is to treat, in a more detailed manner about the former, we shall give what appears to be the most recent legislation in reference to that

[31] Fr. Ojetti, S.J., in his *Synopsis rerum moralium et juris Pontificii* notes that it was the General of the Discalced Carmelites who obtained the indult (Scapulare-verbum). Vermeersch only mentions the indult, vol. 4, p. 296. In *Acta Sedis Ap.* there is no mention of it. The author of the *Facultates* still insists on the *constitutus sub armis*—not wisely, I believe.

[32] "omnes sacerdotes ex utroque clero, licet nondum ad confessiones adprobati, in utilitatem militum cujusvis gradus &c." S. C. pro Neg. Eccl. Extra. 10 Nov., 1914.

Scapular. In following this order we shall be introduced to a question that has assumed more than ordinary importance in the light of more recent legislation; which legislation affects all the Scapulars, though not to the same extent.

Owing to the inventions and developments in the textile and mercantile world, the productions of these inventions and developments were rapidly taking the place of the cloth material that had served for so many centuries to supply the habiliments of the people generally. Hence, doubts began to arise in the minds of some as to how far the members of the Confraternity of the Brown Scapular could avail themselves of a cheaper, and more easily obtained material out of which they could form their Scapulars and at the same time not depart radically from the original material from which had been, generally, made the Scapulars that were undoubtedly according to the rules of the Confraternity. As an example of these doubts I may quote the elenchus of questions proposed by the Procurator General of the Redemptorist Fathers, in the year 1868. He asked the Sacred Congregation of Indulgences whether wool (*lana*) was to be necessarily and exclusively used in the making of the Scapulars, or would some other material, for instance cotton (*cylinum*) serve as well. To this query the answer was: "Affirmative ad primam partem; Negative ad secundam." Another doubt was: Should the word *pannus* (cloth), *panniculus* be taken in its strict signification, that is to say, as wool woven into cloth, or would wool worked with the needle after the fashion of lace, suffice? Again the answer was "Affirmative ad primam partem; Negative ad secundam partem." There appears no difficulty in understanding the mind of the Congregation in these answers. Nevertheless, the General of the Discalced Carmelites, in the year 1895, proposed to the same Congregation the following doubt: Was it possible for members of the Scapular Confraternity to wear Scapulars made out of (*lana subcocta*) felt and not thereby lose the Indulgences, etc. of the Scapular?. The General was referred to the answer of the year 1868. Hence, it is apparent that the mind of the Congregation had not changed in regard to the material which should compose the Scapular.

Before I treat of the question to which this legislation leads, it would be well to remark that the Congregation solved other

doubts in the year 1868, namely, as to the ornamentation that was permissible on the Scapulars. It was answered to the doubts proposed, that any ornamentation was permissible that did not prevent the color of the Scapular from being the predominant color.[33] This ornamental work could be of needle work, etc. Then again were proposed doubts touching on the shape or formation of the Scapular of the sodalist. To these it was answered that nothing should be changed in the already recognized form which had been ever of the oblong or square formation: "Nihil esse innovandum." Other forms of the Scapular that had crept in were thus prohibited; according to the proposer of the doubts the oval, multiangular, and various other phantastic forms had become fashionable in some parts.[34] No doubt seems to have been in the mind of the Procurator General of the Redemptorists respecting the color, for the Congregation had already settled very definitely the only colors permitted. In the year 1840, the Vicar General of the Diocese of Limoges had asked the Congregation was the brown color of obligation, so that any other color would deprive the wearer of the indulgences and privileges of the Confraternity. The answer given was definite, that the brown color (*taneus*) was not of obligation, but the Scapular could be of a black color as well. Hence, the recognized color is either black or brown or any shade of color coming in between.[35] No picture, no decoration is of obligation; they may be used, but must never deprive the color of the Scapular of its predominance.

We have just seen how fixed the mind of the Congregation was on the material out of which the Scapular was to be made or formed. All at once we have a remarkable transition, and it is nothing else than a transition begotten of the times and the solicitude of a father for his children.[36] When we have

[33] "Non possunt valide adhiberi Scapularia, quae quamvis ex lana confecta, cooperiuntur tamen ex una parte tela serica vel gossypio, ex altera vero imagine, quae totum vel fere totum cooperit scapulare, ita ut pannus penitus aut quasi penitus non appareat." 18 June, 1898.

[34] "Nunc autem quibusdam in regionibus introducitur usus conficiendi scapularia formae rotundae, vel ovalis imo et multangulae." N. 423, Decr. Auth.

[35] "dummodo colori vulgo tanè subrogetur tantum alter consimilis seu niger." Decr. Auth., n. 278.

[36] Vermeersch—"Dum enim sic funditus mutat conditiones hactenus ad indulgentias et privilegia obtinenda, S. Pontifex docet veram exteriorum devotionum vim &c." Monumenta, vol. IV, p. 349.

studied sufficiently the legislation of Pius X, we marvel at the wisdom that saw that the Scapular medal would perfect the gift of the Blessed Virgin to Saint Simon Stock, although at first sight the place given the medal by the legislation of our late Holy Father seemed to run counter to not only the multitude of decrees of the Holy See, but even to the very history, as well as the traditions, of the Scapular of Our Lady of Mount Carmel.

Pius X, several years before the publication of the decree of the Holy Office, 16 December, 1910, had granted in private audiences the privilege of imparting to the medal the indulgences and privileges of the Scapular, though not indeed, in the detailed form described in that decree. The recipients of this signal favor were, as a rule, missionaries, but the knowledge that such a favor was at all obtainable created, amongst those who are ever on the look-out for spiritual novelties, a thousand possible chances of exercising the privilege that certainly was a boon to missionaries in the zones where heat is for the whole year excessive. Not a few sought and obtained the privilege who seemed to have interpreted their faculties in a rather generous manner. The superiors of the orders and institutes who had care of the Scapular devotions began to feel that the devotions of the Scapulars were in danger. There was without doubt this indiscriminate use of the medal; and so far no official pronouncement had been made to explain the genesis and scope of this new substitute for the time-honored Scapulars. There is not the least doubt that it was the indiscriminate use on the part of those who, practically, ought never to have used the privilege, that gave concern to the superiors of the orders and institutes; the advantage of it to the missionaries was apparent; and, no matter how the privilege might seen to run counter to their time-honored notions regarding their Scapulars, I do not think they would have made any move to question it. When Father Albert Misonne was making his supplication to the Holy Father for faculties to impart the Scapular indulgences and privileges to a medal,[37] he adduced the following solid reason: "Nam scapularia ex panno confecta, post breve tempus, pulvere, oleo et sudore sordidi panniculi

[37] He was Procurator for the Belgian missions (Scheut). The Responsa came 19 July, 1909. Vide Vermeersch, vol. IV ad Suppl., p. 348.

fiunt; et si quidem super nuda pectora miserrimi nigritae illa gerere soleant, eo modo se christianos confitentes, insignis distinctio christianorum inter paganos non est nisi linteolum omnino indecorum." [38]

Father Albert prefaced his supplication with the inquiry whether the diffusion of the said medal were pleasing to the Holy Father. To which was answered: "*Affirmative.*" He then asked could the medal represent in addition to the five Scapulars, other scapulars such as that of the Sacred Heart of Jesus.[39] This also was answered in the affirmative. Information as to the method of initation to the Scapulars then followed: the enrolling could not be performed with the medal, but the Scapulars made from the recognized material should be used.[40] To satisfy the misgivings of those who did not feel so justified in adopting the new method of gaining the Scapular benefits, it was answered that every one wearing the medal for the reason mentioned, or for any similar reason, could gain the benefit; hence, there was no necessity for anxiety of mind as to the proper motives.[41] As an explanation we must remember that the answer was for one sojourning in missionary parts.[42] Finally, we find in the present answers to Father Albert the directions as to the manner of wearing the medal, namely, it was not necessary that the medal should touch the skin of the wearer, neither was it necessary that the medal should be put around the neck; [43] it was quite sufficient that the medal should be habitually on the person. Hence, the putting aside of the clothes in which the medal was, either at night or for any necessary purpose, did not break the continuity of the legitimate carrying.

Nothing as to the nature of the medal had been thus far determined and Vermeersch was quite at liberty to place as

[38] Vermeersch, l. c. sub n. 324, par. 3 (in vinculis).

[39] "sed etiam ceterorum, sicut scapulare SS. Cordis Iesu etc."

[40] "scapularia ex panno rite confecta adhibenda sunt."

[41] "quin unusquisque, cum animi anxietate, inquirat de propriis motivis."

[42] Nevertheless, advantage was taken of the concession by many who could not plead any real motive; which seems indeed to have been more or less in accord with subsequent legislation.

[43] Afterward, at least in some of the facultates granted, a condition was inserted "ut haec numismata e collo penderent". Cf. Vermeersch, vol. 5, p. 148, n. 414.

an annotation to this privilege: "Quod numisma quodlibet pium esse potest, ita ut nulla specialis vel Christi vel Virginis vel Sancti effigies postuletur." This liberty, which as we shall see was subsequently withdrawn, gave rise to some very ridiculous combinations of vanity and Scapular devotion.[44]

Father Florentine Mortier, the Superior of the Belgian missions, obtained the power of subdelegation a few months after the above granted privilege. At this time the faculty to subdelegate was fairly common, with however notable restrictions.[45] The Superiors General of some of the Orders who had care of the Scapular devotions began to make representations to the Holy See that this new privilege seemed to affect the ancient traditions of the Scapulars, notably the Scapular of Our Lady of Mount Carmel. The prestige, and eventually the efficaciousness, of the time-honored devotion might, they claimed, suffer in the widespread and indiscriminate use of the medal. Several interviews took place between the Holy Father and the superiors. The Holy Father explained that every act was directed to the promotion of these devotions among the faithful, and that he had been appealed to, again and again, to help those who desired the indulgences and privileges of the Scapulars and yet, owing to the inconveniences of their state in life could not comply with the rules of the Scapular confraternities; he further added that, knowing the powerful stimulus the Scapular devotion was in urging the faithful to love God and honor His holy Mother, he was bound to do everything to satisfy this laudable desire of his children. He promised that, as soon as possible, he would make the mind of the Holy See clear for all, and at the same time decree the rules and regulations to guide the medal as the helper of the Scapulars to increase devotion to the Mother of God.[46] It

[44] "sed ea tantum quae imaginem praeferant B. V. M. et D. N. J. C." Quare ei qui bona fide alia numismata benedixerit S. Pontifex sanationem concedit praeteritarum benedictionum. 5 April, 1910.

[45] In locis missionum, Superioribus provincialibus localibus prout judicaverit etc. Cf. formulas S. Rituum Cong. pro Episcopis, Superioribus Gen. necnon Sacerdotibus.

[46] It was during this time that the S. C. of Rites ceased to concede the faculties for the medal. After the promise of the decree was made Vermeersch writes: "Antequam declaratio ista edita fuerit S. Officium nec facultates numismata benedicendi recognoscendas putat, nec easdem idcirco perire voluit." Vol. 5, n. 454.

was during one of the interviews that the Procurator General of one of the Orders suggested to the Holy Father that the medal, seemingly usurping the place of the Scapular, might appear to the enemies of the Scapular history as an indirect confirmation of their contentions. This the Procurator General conceived to be his strongest point, but the Holy Father put an end to any discussion that could rise on the matter by quietly remarking, "But I believe in it." This was certainly answer sufficient to the objection, and if he, the Holy Father, believed in the history, what matter what others would think?

The years that have followed since the legislation of Pius X prove how clearly the Holy Father saw that the Scapular medal, as it is now called, would be an instrument to introduce the Scapular devotion into lives that before could never hope to be cheered by the knowledge that they were members of a Confraternity enjoying its indulgences and privileges and strengthened by the recollection that thousands of others were helping them in the work of their salvation. During the present war, how many poor souls were comforted in their dying hours by the thought that they died as Mary's children, having the guarantee that she would help them at the hour of death; and with motherly zeal go before them to say to her Divine Son that in life they were her children, and that she was really their mother. The Scapular medal of Pius X gave them this joy. The Scapular, in so many circumstances, would have been an impossibility.

The decree of 1910 is its own best commentary. I give the the decree in full from an authorized translation.

It is certain that the holy Scapulars are greatly efficacious in fostering devotion amongst the faithful and stimulating them to good resolutions; hence Our Most Holy Lord Pius X, by divine providence Pope, although earnestly desiring that the faithful may continue to wear, as before, the Scapulars and in the same form as hitherto, still, in order that the pious custom of being enrolled in them may constantly increase, seconding the petitions sent to him on the subject, and after taking the opinions of the Most Eminent Fathers Cardinals Inquisitors General, was graciously pleased, in an audience granted to the Assessor of the Supreme Sacred Congregation of the Holy Office on 16 December of the current year, to decree as follows:

For the future all the faithful already inscribed or who shall be inscribed in one or other of the real Scapulars approved by the Holy See (excepting those which are proper to the Third Orders) by what is known as regular enrolment, may, instead of the cloth scapulars, one or several, wear on their persons, either round the neck or otherwise, provided it be in a becoming manner, a single medal of metal, through which, by the observance of the laws laid down for each scapular, they shall be enabled to share in and gain all the spiritual favors (not excepting what is known as the Sabbatine Privilege of the Scapular of Our Lady of Mount Carmel), and all the privileges attached to each.[47]

The right side of this medal must show the image of Our Most Holy Redeemer Jesus Christ, showing His Sacred Heart, and the obverse that of the Most Blessed Virgin Mary. It must be blessed with a separate blessing for each of the scapulars in which the person has been enrolled and for which the wearer wishes it to suffice. Finally, these separate blessings may be given by a single sign of the cross (*unico crucis signo*), either in the act of enrollment immediately after the scapular has been regularly imposed, or later at the convenience of those enrolled, it matters not how long after the enrollment or in what order they may have taken place; the blessing may be given by a priest other than the one who made the enrollment, as long as he possesses the faculty, ordinary or delegated, of blessing the different Scapulars . . . the limitations, clauses, and conditions attached to the faculty he uses still holding their force. All things to the contrary, even those calling for special mention, notwithstanding.

Given at Rome at the seat of the Holy Office, 16 December, 1910.

More has been said than written about the mind of the Pontiff in reference to the full and complete substitution of the medal for the Scapular. Vermeersch, I feel sure, rightly interprets the mind of the Holy Father, when he writes: "Erraverit ergo qui putaverit metallicum numisma *tolerari* potius quam *approbari*;" but I am not so certain that he is correct in his other statement: "recte autem senserit qui levem causam satis esse dixerit ut, numisma in scapularis locum sufficiendo, intentioni pontificae plene respondeas"; for if so, why does the Pope preface the decree with the words, "etsi

[47] No special approbation of the Sabbatine Bull comes from this mention, although all who believe in it and its history are pleased at this special reference.

vehementer exoptet ut eadem, qui hucusque modo consueverunt, fideles deferre prosequantur."

No one can question the fact that the Pope intended to impart to the wearing of the medal all the indulgences and privileges that the respective Scapulars had obtained through the ages from the Holy See, that is to say, through bulls, briefs, decrees, and concessions in their various forms. To some it is not so clear that he could, and did intend that the wearer of the medal had the peculiar promise to be realized according to the revelation made to Saint Simon Stock by the Blessed Virgin.[48] To me it seems unquestionable that Pius X had the same opinion as to the history of the Scapular of Our Blessed Lady of Mount Carmel that so many of his illustrious predecessors most evidently had, and who had so often given expressions of their attachment to the Scapular by granting indulgences and favors. We can judge of their opinions by the sermons and writings of many of them before they ascended the throne of the Fisherman.[49] The words he used, when the Procurator General of whom I have already spoken urged the difficulty that the new legislation might give an opportunity to the opponents of the Scapular history, ought to satisfy anyone what his opinion was in reference to the historical question. He mentions the Sabbatine Privilege, which from an historical point of view is far more difficult to defend. In fact, there is no comparison, at least from the historical aspect; nevertheless he explicitly makes reference to the Sabbatine Privilege, and makes no mention of the promise attached to the Scapular in the Vision that gave origin to the devotion as we know it. The question urges itself upon one: Did the Pope intend that the promise was inseparable from the Scapular or anything that could take its place, or did he mean that his efforts were to be directed to those indulgences, privileges, favors, etc., with which the Sovereign Pontiffs in the past had concerned themselves?

I have heard the question often discussed, but an article written in one of the Catholic journals of Rio Janeiro puts the matter in its strongest form, and as the article had the

[48] The promise given by the Blessed Virgin must be distinguished from the Sabbatine Privilege which is specially mentioned by the Holy Father.

[49] Amongst others Benedict XIII and the learned Benedict XIV.

ecclesiastical permission it is not foreign to this important question to give a reference to it here and now.[50] Arguing from the nature of a private revelation, the writer contends that the Pope had no intention of interfering with the peculiar promise of the Scapular. The very fact that His Holiness makes mention of the Sabbatine Privilege is a proof that he did not intend that the promise could be realized by the carrying of the medal: "ergo per illa verba *favores omnes spirituales* (*sabbatino, quod dicunt etc. . . .*) *omnesque indulgentias* comprehenduntur omnes favores, qui ex sua potestate pendent scilicet, quos per Bullas, Breves, et Decreta, Romani Pontifices concesserant"; and he adds "praeterea ipsa Decreti verba in eo quod ad '*favores omnes spirituales*' statim de *eorum specie* subjungitur '*sabbatino privilegio non excepto*' clare insinuat quale talium sit favorum genus." He holds that the Pontiff gave evidence of his mind on the matter when he used the words "vehementer exoptet" in reference to the custom of wearing the Scapular; he believes this signifies that the Pope had given every spiritual favor that he could, but that he was most desirous for the wearing of the Scapular, when it was at all convenient, so as to gain the promise which he, the writer, holds, is and can be attached to only one thing and that is the actual wearing of the Scapular; thus realizing the words of the promise made by Our Blessed Lady, when she gave the Scapular to the Saint, with the words: "In hoc moriens aeternum non patietur incendium."

Although the question of the medal had not been, then, even dreamt of, the Consultor of the Sacred Congregation, before referred to, seems to coincide with the position assumed by the writer[51] of the article in the *La Patria*, for he thus expresses himself: "Qua ratione, quibus verbis, quibusque promissis ab ipsa Virgine concessum est, scilicet ut praedestinationis signum, *in quo quis moriens aeternum non patietur incendium*, scilicet ut signum, non qualecumque, quemadmodum generatim devotio erga B. V. haberi solet, sed peculiare signum ac fiducia plenissimum quantum haberi potest in hac vita, ubi

[50] *La Patria Brasiliera*, 27 Agosto, 1911.

[51] Ninus Minella, Sacerdos. To the article is added: N dá R—Este artigo foi visto pelo Dr. monsenhor Rangel que opinon não haver inconveniencia na publicaçao. Kalendis augustis an. MCMXI.

nulla adest unquam certa securitas." It is precisely on this aspect of the Scapular devotion that the writer whom I have so fully quoted brings in his strongest arguments to prove that the Holy Father could not have intended, and did not intend, to attach the promise to the medal, although anxious to give every other spiritual benefit to those who were not able to wear the Scapular and yet vehemently desired to be participators in the spiritual benefits of the Confraternity of Our Lady of Mount Carmel.[52]

It appears to me that the writer of the article and all those who reason as he does, and they are not a few, overlook the rigorous nature of the condition laid down by the Pope before the persons carrying the medals can hope to become members of the Confraternity. They must be enrolled in the Scapular itself and by one legitimately constituted to perform the ceremony. In this act there is established, at once, a right to all and everything that the Scapular can bring. The function of the medal is to continue this right, so that the Pope was not, and indeed did not intend, legislating where there was no necessity to legislate. The spiritual favors that came to the Scapular from the various ecclesiastical sources he reconfirmed.

Enough has been said to show the importance of this aspect of the Scapular devotion, and it only remains to give a very sensible view propounded by an authority that we can regard with respect. The purport of the opinion is that, owing to the solemn words of the Pontiff in exhorting the faithful to a continued wearing of the Scapular, when that can be done, we infer that the wearing of the medal must not take the place of the Scapular without a solid reason: " Prius advertas quod dicitur: SS.D.N. Pius PP.X. vehementer exoptat ut scapulare, quo hucusque modo consueverunt, fideles deferre prosequantur. Unde etsi omnibus fidelibus suffragetur privilegium, non est tamen usus sufficiendi numisma sacris scapularibus spargendus indiscriminatim apud omnes. Suadetur potius gest-

[52] It might be well to remark that since the blessing of the medals is one of the acts making the faithful participators of the indulgences, &c., through the medal, it follows, as a natural consequence, that the blessing cannot be done by the priest within reasonable distance of a Carmelite monastery. As I have already remarked, the distance, which is about three miles, is no longer taken in its rigorous sense.

atio scapularium generatim omnibus, utpote magis significative atque nota (ad fidelium devotionem fovendam sanctiorisque vitae proposita in eis excitanda) magis conferre; gestatio vero numismatis reservatur illis, qui sine aliquali incommodo non valent deferre scapularia, quali sunt milites ac operarii bene multi." [53]

A practical conclusion from the preceding would be that, all who can wear the Scapular of Mount Carmel, without any serious inconvenience, should do so. And even those who rightly and legitimately carry the Scapular medal about their person, thus gaining the spiritual benefits of the Confraternity, ought, when there is any danger of death, and the inconvenience of the Scapular wearing has passed, to put on again the Scapular itself. Those who might not admit the underlying opinion can see at once the reasonableness of a member of a confraternity being vested in the habit of the confraternity at the approach of death. I cannot believe that the Pope ever intended that the medal should be an instrument to help in the practical denying of one's faith, or in a slavish truckling to the fashions of the present day.[54]

The further legislation in regard to the Scapular medal can be briefly treated. The more important part, namely, that in reference to the soldiers under arms, has been already discussed. During missions, retreats, etc., when large numbers of the faithful are present, the priest can bless, *unico signo crucis,* medals for any one of the Scapulars, although he may not be able to distinguish them individually.[55] A priest who has the *facultates* can bless medals for those who are not actually enrolled but are yet to be enrolled. Moreover, he can bless a number of medals, of which some are for those already enrolled and others for those yet to be enrolled.[56] We have seen that the Scapular medal must bear the image of our Lord showing His Sacred Heart on the one side of the medal, and on the other the image of the Blessed Virgin. Vermeersch is very insistent on the order of the images; what he terms the *pars*

[53] Collationes Brugenses, op. cit., Aprilis, 1911, tom XVI, p. 301.

[54] The medal is too often used as a kind of refuge from a wholesome profession of one's faith. The *inconvenience* of being a Catholic was scarcely contemplated by the Pope.

[55] S. Cong. S. Officii, June 5, 1915. [56] Loco cit.

recta must bear the image of our Lord, and the *pars obversa* that of the Blessed Virgin. In a subsequent number of his excellent periodical, however, he is not so rigorous.[57] He justly remarks that the image of our Lord should hold the prominent place; the wearers of the medal can easily keep the prominent side of the medal exposed, when the wearing is of a public nature, otherwise the order of sides would become a troublesome matter unless the medal were in a fixed position.

Although the one medal is sufficient to represent all the Scapulars, the enrolment in each Scapular must be done separately, or if the priest have the privilege of enrolling in the Scapulars *cumulative,* he can receive into the different confraternities, at one and the same ceremony, persons wishing to become members of the four Scapulars, always excepting the Scapular of Our Lady of Mount Carmel, which must be given with its own prescribed ceremony, and apart from the other four.[58] There seems no exception to this obligation of blessing and enrolling in the Scapular of Our Blessed Lady of Mount Carmel, for in approving the decree of the Sacred Congregation of Indulgences Leo XIII decreed that all privileges in reference to said Scapular being imposed with the other Scapulars must cease ten years after the publication of the decree of the Congregation, and this decree was published in 1887, 27 April.[59] It is well to note this, because in the new Ritual published some years ago, there is a form for the ceremony of enrolling in the five Scapulars.[60]

[57] Vermeersch, vol. VI ad (4). The words in the decree are used only for distinction' sake.

[58] To the question, was it right to give the Scapular of Our Lady of Mount Carmel in a separate ceremony and not *cumulative,* it was answered: "Affirmative: et consulendum SSmo ut Indultum usque in perpetuum concessum etiam Regularibus Ordinibus et Congregationibus, induendi Christifideles Scapu'ari Carmelitico commixtim cum aliis scapularibus revocetur, et ad determinatum tempus coarctetur, neque in posterum amplius concedatur." Unless a special permission be obtained from the Holy See, the priest can enroll in the five.

[59] "Decrevit ut praefatum Indultum in posterum non amplius conceda'ur ac illi omnes etiam Regulares Ordines, vel Congregationes, quibus indultum ipsum quocumque nomine, vel forma ab Apostolica Sede est concessum eo tantummodo ad decennium perfruantur a data hujus diei computandum."

[60] Decretum 11 June, 1913. By some authorities the decree of 1887 is considered as suppressed, but that is not so; nevertheless, at present the faculty to enroll in the five Scapulars may be obtained from the Holy See. Those who bless and enroll in all five Scapulars *cumulative* must do so in virtue of *facultates* obtained within recent years. The formula to be used is almost the same as the one for the Scapular B. V. M. apart.

When there is a number of people present to be enrolled in the Scapulars, one ceremony is sufficient, changing where necessary the singular form into the plural;[61] this however is provided for in many of the small rituals. Should there be any scarcity of Scapulars it is well to remember that one Scapular can be used for all present; each one to be enrolled must place the Scapular on the shoulder.[62] Afterward a Scapular can be obtained and put on the person already enrolled. It need not be blessed, for the original Scapular has been blessed and that suffices. It is not necessary to repeat the blessing and enrolling even though a long time has passed since the Scapular has been worn; the same applies to the medal.[63] The mere giving of the Scapular when a person is being enrolled is not sufficient: the ceremony of putting it on ought to be gone through; but to comply with this it is enough to place the Scapular on the one shoulder.[64] Where there is a large number it is only required that each should put the Scapular on the shoulder when the priest pronounces the words of the imposing. In the case of children who are too young to do this for themselves, any other person can perform this part of the ceremony for them.[65]

There is always a danger that the liberty allowed to the medal may lead to the conclusion that a similar liberty may be presumed for the Scapular itself.[66] Hence it is well to remark that in so far as the Scapular is a habit, or rather a miniature habit, it must be worn after the manner of such garment, that is, the one part of the Scapular must rest on the breast and the other part must rest on the back, and each part must be connected with two cords or strings.[67] The obligation would not be fulfilled if the Scapulars were carried about in the pocket, or if they were attached to the garments

[61] 24 July, 1888.

[62] Decr. Authentica, n. 421, et S. C. I., 26 September, 1892.

[63] 27 May, 1857.

[64] 13 June, 1845.

[65] 29 August, 1864, n. 410, Dec. Auth., from which we conclude thus.

[66] Enrollment by medal and Scapular are radically different; with Scapular at least the substantial form must be used.

[67] Decr. Auth. 277, 12 February, 1840, and 408, 26 September, 1864,

of the person enrolled.[68] The common opinion is that if the Scapulars are put aside even for one day the indulgences for that day are lost, hence the necessity of a continual carrying of the Scapulars and in the manner prescribed.[69] Above all, those enrolled in the Scapular of Our Lady of Mount Carmel should wear the Scapular both day and night, ever mindful of the words of the promise of the Blessed Virgin, "moriens in hoc"; and to be the recipient of this great favor, not only is it worth living as the habit of Our Lady demands, but it is worth complying with every letter of the promise, leaving to others, who rejoice in such discussions, to determine how far one may go without forfeiting our right to a privilege the spiritual immensity of which we can see, during our mortal life, only darkly and as if in a glass.

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CATHOLICITY IN THE BALTIC PROVINCES.

A WAR like the present one brings before the attention of the general public many localities hitherto almost entirely unknown. The Catholic reader often finds in the war news, and especially in the accounts of military activities taking place in the Baltic provinces, names of places at present altogether unconnected with the beneficial influence of the Church, but which before the Reformation were the sites of important episcopal sees.

My purpose in this article is to give a brief account of the history of those sees, and that of the people belonging to them. So far as I know, in no region has so large a territory been taken from the Catholic Church and so long kept out of its influence.

By the term Baltic provinces are usually understood all the territories which surround the Baltic sea from the Gulf of

[68] Nevertheless it is not necessary that the Scapulars should touch physically the body of the wearer; it is sufficient if the Scapulars hang over the garment or garments of the person, but in the manner prescribed. Decr. Auth. n. 367, 12 March, 1855.

[69] Beringer, *Les Indulgences:* "Car, si l'on restait une journée entière sans le porter, on ne gagnerait pas les Indulgences ce jour-là." IIe Partie, III. Sect., p. 400.

Finland to the mouth of the Vistula River. These provinces from north to south are Esthonia, Livonia, Courland, and Old Prussia. The first three are a part of the Russian Empire. Prussia in the sixteenth century passed under the control of the electors of Brandenburg, and when, in 1701, Frederick III assumed the title of King Frederick I, he extended the name of Prussia to all the territory then under his power. Prussia proper, of which I intend to speak here, constitutes at present two provinces of the Prussian kingdom, namely East and West Prussia. It will be remembered that the former was much spoken of in the early part of the present war.

From the ecclesiastical aspect these countries have a common history. They were evangelized at approximately the same time and constituted the temporal domain of the Teutonic Order, but when, in the sixteenth century, occurred the cataclysm which engulfed the Order, the Church lost, with but few exceptions, all her possessions in those regions.

The First Appearance of Christianity.

Christianity was first brought to Esthonia, Livonia, and Courland in the time of Saint Ansgarius, first bishop of Hamburg. He was born in Picardy, France, 8 September, 801, and died 5 February, 865. He was a Benedictine monk of Corbie, whence he passed into Westphalia. He is the real apostle of Northern Europe, as he evangelized and converted all Scandinavia. He also sent, but without success, some missionaries to Livonia.[1] Only two centuries later, in 1186, an Augustinian friar, Meinhard, from the monastery of Segebert in Holstein, went to that country with traders from Bremen. On the banks of the Duna River he built a monastery (the first religious building of the land), called by the natives Ykeskola; and made several converts. Ykeskola is now called Uexkull and the monastery was included in a fortified castle.[2] In 1188 Pope Clement III made Meinhard bishop of Ykeskola, with jurisdiction over all Livonia. He was consecrated in 1191 by the Archbishop of Bremen and in 1193 Pope Celestine III confirmed him in his dignity.

[1] A. Battandier, *Annuaire Pontifical, 1909*, p. 390. Paris, 1909.

[2] E. Pabst: *Meinhart, Livland's Apostel*, Revel 1847, pp. 57-8.

After the death of Meinhard in 1196, his successor, Berthold of Loccum, abbot of a Cistercian monastery in Hanover, was expelled from the country by the pagans, who, at that epoch, constituted the majority of the population. Berthold returned in 1198 at the head of an army of crusaders, but was defeated and killed in battle. He was succeeded by Albert von Buxhövden, or Apeldern, rector of the cathedral of Bremen. This remarkable man exercised spiritual and, in a way, political jurisdiction over Livonia from the beginning of March 1199 to 17 January, 1229.[3] Thanks to his armed forces, he even managed to retake the lost ground. In 1200 he founded and strongly fortified the city of Riga, and the episcopal residence was transferred thither from Ykeskola, the monastery on the Duna.

To insure his work against any further invasions of the pagans, the abbot of the Cistercians in Dünamünde, Theodoric, founded, with the approval of Bishop Albert, the Fratres Militiae Christi Gladiferi, whose rules were similar to those governing the Knights Templars. This order was recognized by Pope Innocent III in 1202. With the aid of these monk-soldiers, Livonia, Esthonia, and Courland were conquered. By the year 1237, however, frequent battles had so depleted their ranks that they were merged into the Teutonic Order, which then undertook the terrible task of conquering Old Prussia.

THE TEUTONIC ORDER—DEUTSCHE RITTER.

The Teutonic Order, the third of the great military orders, was founded in Palestine. It originated with a small group of German crusaders in a hospital at Jerusalem. During the siege of St. Jean d'Acre they united themselves in a religious order similar to that of the Knights Templars. Their founder, Frederick II of Suabia, placed them under the patronage of the Blessed Virgin. They wore a white cloak with a black cross. Their charter, dated from 19 November, 1190, was confirmed by the bull of Celestine III, 6 February, 1196.

Their first mother-house was at St. Jean d'Acre, and their first Grand Master was Heinrich Walbot, a Rhenish noble-

[3] *Die Chron. Heinr. von Lettland*, pp. 39-40; quoted by Hausen.

man. Not being on friendly terms with the Knights Templars and the Knights of St. John of Jerusalem, under whose tutelage they happened to be, they left Palestine for Germany. The Hohenstaufen showered donations and favors on the order.

During the Grand Mastery of Herman Salza, elected in 1210, at the request of Andrew II of Hungary, these Knights waged war with the Cumans (a Turanian people related to the Turks) who were then threatening Eastern Hungary. They expelled the Cumans, pacified the country, and established their own rule in what is now known as Transylvania and founded the two cities of Kreuzburg and Kronstad.[4]

This was supposedly done in the name of Hungary. However, the growing power of the Knights displeased King Andrew II; and when Herman Salza offered the conquered land, "Patrimonió Sancti Petri," which was equivalent for him to "Possessio in perpetuum in nomine Sanctae Sedis," the Knights were expelled by the King, and his action was upheld and approved by all his subjects.

Old Prussia and Old Prussians.

The Old Prussians were closely related to the Coures, the Lettes, the Samites, and the Ehtes. All these peoples are, as far as linguists and ethnographers can judge, a mixture of the Old Finnish race with the Lithuanians, the latter dominating among the Old Prussians. The Old Prussians inhabited the land situated between the Vistula and the Nieman, the Baltic Sea and the river Narew, made famous in the present war. Their tongue, which became extinct in the seventeenth century, was a Lithuanian dialect, belonging therefore to the linguistic group known as Baltic.

The little knowledge we have concerning the Old Prussians is due solely to the accounts of German tradesmen who constantly traversed those regions for the purpose of buying amber, the great product of the country. In fact, the barter of this substance was the principal cause of these people coming into contact with the civilized people of the shores of the Mediterranean Sea and Asia. At any rate, the relations of

[4] Lohmeyer: *Geschichte von Ost und West Preussen*, p. 54.

the German tradesmen prove that no historical rôle whatsoever was played by the Prussians, much less by their more eastern neighbors, during the first ten centuries of our era.

In 493 this Baltic people, then all known as Ehtes, sent an embassy to the Ostrogoth king, Theodoric, to offer him amber. The monarch's answer is given in Cassiodorus.[5] Rich presents were sent in return, a fact which explains perhaps the large number of gold Roman coins unearthed near Brunsberg in Warmia during the eighteenth century. This is the only ray of light thrown on these people for many centuries.[6] Incidentally, however, we learn that they were an agricultural race living in open villages or farms. They were a free and equal people under a kind of patriarchal organization in clans, each of which was ruled by an Elder. Each district had its hereditary prince and its religious head, who was supreme. Their religion was a form of nature worship. It was these people who slew St. Adalbert, archbishop of Prague (23 April, 997), because he dared to enter the sacred wood of Romowa. Some years afterward another missionary, St. Bruno (not the founder of the Carthusian monks), with eighteen of his companions, met with the same fate.

This brings us up to the evangelization of the nation. We have already seen that the Fratres Gladiferi helped in a way to convert, *manu militari*, Livonia, Esthonia, and Courland. Now for ancient Prussia the same thing was attempted by a very zealous Cistercian monk named Christian, from the monastery of Oliva near Dantzig. On the other hand, the Poles had their missionaries at work in the eastern part of Prussia, where, in the first years of the thirteenth century, they had conquered in a religious, and necessarily military, manner the district of Culm. Christian began his preaching with the approval of Pope Innocent III in 1209. In 1211 he was able to return to Rome and report his first success. In 1215 the two Prussian chieftains of Lansania and Loeban were taken there as new converts, and the Pope made Christian Bishop of Prussia.

[5] *Epistolae*, P. L.

[6] From K. Skirmunt. *Nad Niemnen i Nad Baltykiem*, p. 62, Warsaw-Gebethner i Wolff, 1892.

Pope Honorius III conferred on those who took part in those military-religious expeditions the same favors as if they had been combating the infidels in the Holy Land.

Finally, 5 May, 1218, the Pope empowered Christian to divide Prussia into dioceses. In 1224 war was waged against the Prussians by the dukes Swiatopelk of Silesia and Wratysla of Pomerania. The Prussians were the victors; they took and destroyed the city of Dantzig, the famous monastery of Oliva and all Mazovia, where only the fortress of Plock withstood the onslaught. Confronted with such an event, Christian undertook to found at the Castle of Dobrin on the Vistula an order of Knights called the Brothers of Dobrin; an order similar to the Fratres Gladiferi; but they could not resist the Prussians. Then Conrad of Mazovia called in the strong order of the Teutonic Knights to conquer Prussia. The Grand Master, Herman von Salza, an uncommonly able man with the good of the order in view, first took the necessary steps to have the Emperor Frederick VI give him in fief all the conquered territories of Prussia as well as those he would conquer. This took place in Rimini in 1226 and put those lands in the Holy Roman Empire. A real diplomat, Von Salza was neither Guelf nor Ghibelline, but kept on good terms with both sides and received favors from the Emperor as well as from the Pope. From this last source he had his order freed from tithes and made exempt from the local ordinaries. He did not, however, submit to the Holy See the question of the fate of those lands, because he well knew that Honorius III and his successor Gregory IX had promised the inhabitants of Livonia and Prussia full political freedom in case of their conversion to Christianity.[7]

In 1228 Prince Conrad of Mazovia, hard pressed by the Prussians, gave up Culm to the Order (23 April) as the price of their immediate help. But it was only after several years spent in crusades in the Holy Land (after the transfer of the mother-house to Venice) that Herman von Salza sent some of his Knights to Prussia. In 1229 the castle of Vogelsang was built at Thorn and the real crusades started.

[7] . . . "ut in libertate vestra manentes nulli alii sitis quam soli Christo . . . et obedienter ecclesiae Romanae subjecti." Bull to the Livonians and Prussians, 3 January, 1225, in Laterano in Preussisches Urkundenbuch. I, 40.

Here appears a very important element in this conquest, namely the beginning of the decadence of the religious spirit among the Teutonic Knights. In 1230 they were the real legal masters, although not yet in a military sense, of Prussia. To reach that end they had to contend more than once with Bishop Christian. That zealous apostle had surrendered to the Order nearly all his rights to that land. As a consequence, the Order (with the exception of ecclesiastical jurisdiction) was left the only master. Soon, what had occurred with the Templars in Western Europe took place also among the Teutonic Knights—that is to say, a worldly, lay, and objectionable spirit crept in. From an austere and benevolent order they become an elegant and wealthy society of adventurers. If idleness and riches spoiled the Templars, too much "lay life", the habit of receiving adventurers from Western Europe and the loss of their *raison d'être* after the Christianization of Lithuania and Prussia in the fourteenth century lowered very much the character of the Teutonic Knights.

In fact, from the very inception of the missionary work in these regions, the Church authorities had to be very strict with their military co-workers. In 1225 William, Bishop of Modena (Italy), legate of the Holy See to Esthonia and Livonia, urged the missionaries to be just and humane with their conquered neophytes. He also insisted strongly on the necessity of the ecclesiastical authority being *supreme* in those lands.[8] If the Fratres Militiae Christi Gladiferi were not always obedient, as can be seen by this extract from Pontifical documents, the omnipotent Teutonic Order paid still less attention to them. At any rate, an ecclesiastical hierarchy was established in these countries by Pope Alexander IV in 1255 in the following manner: Riga became an archbishopric with the following suffragans: Reval (1211), Wierland, Leal (1219), Dorpat (1224), Oesell (1228). In Courland, Culm was founded in 1234; Ermland in 1251, together with the old sees of Pomerania and Samland. This organization, no matter how useful, was to remain but a theory, as the pagans

[8] "Sub interminatione autem anathematis districtius inhibemus ne quisquam terram baptizatorum de Prussia, sine permissione sui episcopi cum exercitu intrare presumat." Bull of Honorius III, in Laterano, 16 April, 1217, to the Archbishop of Gnesen.

were still masters of the greater part of the land. Several bishops could never occupy their sees. Thus in a *Notitia* of Pope John XXII, dated shortly before 1334, we see a diminuition of the suffragans of Riga, namely: Osiliensis, Terbatensis, Curoniensis, de Insula Sanctae Mariae in Prussia, Litoniensis, Zimaliensis, Warmiensis, Pomeraniensis, Sambiensis, Culmensis. At the end of the fifteenth century, Riga had only four suffragans; the other sees being under the jurisdiction of the Grand Master of the Teutonic Order who governed them as archbishop.

The Reformation.

When Protestantism was spreading in Germany, Albrecht of Brandenburg was the Grand Master of the Teutonic Order. It cannot be said that he filled his position very successfully. He gave to Prussia all the rights the Order had in Livonia. After an unsuccessful war with Poland he lost to that power all Southern Prussia and the Samland. In 1523 he journeyed to Germany and met Martin Luther, who advised him to dissolve the order and secularize its members and property; Luther also told the Grand Master to take a wife. This Albrecht did, in spite of his solemn vow of chastity. It is very sad to say that he was abetted in all this by the bishops of Samland and Pomerania; also, the King of Poland agreed to recognize Albrecht as hereditary duke of Prussia, provided he would be a vassal to Poland. The Knights who still desired to remain true to their vows and their religion were forced to leave the country, while the inhabitants were obliged to embrace Protestantism. From his so-called marriage with Anne Dorothea of Denmark, Albrecht had only a feeble-minded son, who died in 1618. Thus by right of succession Prussia became the possession of the electorate of Brandenburg.

In Livonia, the Teutonic Order and Catholicism were ruined by the apostacy of the provincial Grand Master, Gotthard Kettler. In 1565 he became Protestant and secularized the episcopal sees of Livonia. Unfortunately, here again the King of Poland recognized the secularization and appointed Gotthard Kettler duke of Courland and Semgallen. His descendants reigned there until 1733, when Russia annexed the lands. There is now less Catholicism there than in any

other country in Europe. Before the outbreak of the present war, the inhabitants of the cities were in great majority Protestants and spoke German. They have furnished Russia for several generations with high officials, both in civil administration and in military service. The few Roman Catholics who settled in these regions depend on the Archbishop of Mohilew, who resides at Petrograd.

History of the Extinct Episcopal Sees.[9]

I. DORPAT, OR DERPT (TORPATENSIS, DORPATENSIS).

When in 1224 this city was conquered by the Order, the episcopal see of Leal, which had been founded in 1187, was transferred there. The first bishop of Leal was Fulco. In 1255 the diocese of Dorpat was under the metropolitan of Riga. Then when the Danes conquered the country, the see for a while was under the archbishop of Lund, primate of Denmark. In 1346 it returned to the jurisdiction of Riga. The last bishop, Hermann Weiland von Wessel, was taken away from the city by Czar Ivan the Terrible, and Catholicism was suppressed for more than three centuries, its place being taken by Lutheranism and of late, in official circles, by the Russian Orthodox faith. Since 1899 a small nucleus of Catholics have had a little chapel there. The city, having a population of about 40,000, possesses a German Protestant University of very high standing. Several of the most famous German scholars, among them Dr. Adolph Harnack, pursued their studies in Dorpat. In the last thirty years Russia has done its best to Russify the city, and has changed its name to Iouriew.

II. OESELL (OSILIENSIS).

This island, situated at the entrance of the Gulf of Riga, was conquered in 1227 by the famous Albert of Buxhoëvden. The first occupant of the see was Godefrey, who opens a series of some twenty-four bishops. On 14 March, 1322, one of them, James, was consecrated at Avignon. The last bishop was John von Monnichusen, who was also bishop of Courland-Semgallen. He apostatized in 1559, sold all the church prop-

[9] This list is given in A. Battandier: *Annuaire Pontifical, 1909*, p. 392. Paris, La Bonne Presse, 1909.

erty and went to Germany, where he married. He died suddenly on 3 March of the following year. Since 1721 the island has belonged to Russia, and at present there are no Catholic centres there at all.

III. POMERANIA OR INSULAE B. MARIAE.

This bishopric was erected 29 July, 1243. Its first incumbent was Ernest, a Dominican friar, who ruled the see from 1243-1249 and had his residence at Reisenberg. Most of his successors were priests of the Teutonic Order. The invasions of the pagans were often terrible in the first period of the see's existence.

At the time of the Reformation a saintly and learned bishop, Job von Dobeneck (1501-1521) governed the see. After his death Cardinals Achille de Grossis and Rudolfis administered it. The last bishop was Erhard de Anois. He imitated the example of Albrecht of Brandenburg, disposed of the church property and embraced Protestantism. The members of the cathedral chapter, for endeavoring to oppose him, were imprisoned. Nevertheless Catholicism survived for a while in a portion of the diocese. The last pastor of the disappearing flock was Paul Sperat (1537-1551). The very few Catholics that remained there were placed by the Holy See in 1601 under the jurisdiction of the bishop of Culm. This situation is still unchanged.

IV. REVAL (REVALIENSIS).

This diocese was founded in 1218 with Wescelo as first bishop. As King Waldemar II of Denmark was the founder and master of the city the diocese was under the archbishop of Lund, primate of Denmark. Toward the end of the fifteenth century Reval belonged to the ecclesiastical province of Riga. In 1550 the twenty-eighth and last bishop, Anebad, and with him the whole country, embraced Protestantism.

V. RIGA (LIVONIENSIS).

The history of this see is intimately connected with the history of the first missionary work in these regions. It will be necessary, therefore, to sum up briefly what has been said on that subject at the beginning. The saintly Meinhard, bishop

of Ykeskola toward 1188, was the first bishop of Livonia. In 1196 he was succeeded by the Cistercian Berthold.

The famous Albert of Buxhoëvden was the founder of Riga. He built the cathedral about the year 1206 and held two synods there, one in 1215 and one in 1224. His second successor, Albert of Suerbeer, was a native of Cologne on the Rhine, who at first was archbishop of Armagh in Ireland. In 1255 he became the first archbishop of Riga and received the pallium from Pope Alexander IV.

Among the twenty-four archbishops that have ruled the see, a prominent figure was John von Walenrode (1395-1418). In 1414 he was made cardinal; he took part in the council of Constance, and died Bishop of Liège. The pious and learned Gaspar Linde, bishop from 1509 to 1524, did not oppose strongly enough the introduction of Protestantism. The city of Riga became a hotbed of Lutheranism, so much so that two of Archbishop Linde's successors could not take possession of their see. Finally, in 1547 the city accepted William of Brandenburg, the last archbishop of Riga, (1539-1563), on the condition, however, that the cathedral was to remain Lutheran. Three years after the archbishop's death, i. e. in 1566, the see was secularized. There is now a small group of Catholics in the city of Riga and they have a little church.

VI. SAMLAND (SAMBIENSIS).

The Bull of Circumscription of this diocese is dated 4 July, 1243, but it was only in 1252 that the first bishop, John of Diest in Belgium, a Premonstratensian canon regular, could enter the diocese. He resided at Fischausen. A canonical chapter was created in 1285 and the cathedral transferred to Königsberg. John Clare, bishop from 1310 to 1340, transferred his residence to Schönwik and built there a new cathedral under the patronage of St. Mary and St. Adalbert. Theodoric von Kuba, bishop from 1470-1474, who waged war with the Grand Master of the Teutonic Order, was taken prisoner and died of hunger. Twenty-one bishops occupied the see of Samland. The *mauvais génie* of this diocese was George von Polentz, bishop from 1519-1525. On very friendly relations with Albrecht of Brandenburg, he did his best to introduce Protestantism among his flock. In 1525 he

transferred to Albrecht full title to the church property and took a wife. Catholicism was practically destroyed and henceforth the bishops of Ermland worked there as in a missionary country. In 1617 the Holy See gave these bishops jurisdiction over that territory, and 16 July, 1820, Pope Pius VII by the Bull *De salute animarum* incorporated the old diocese of Samland into the diocese of Ermland.

VII. SEMGALLEN-COURLAND (CURLANDENSIS, CURONIENSIS VEL SELBURGENSIS).

The Fratres Gladiferi, or Livonian Order, conquered the territory of Semgallen and established there, as bishop, Bernard von der Lippe (1218), until then abbot of the Cistercian monastery of Dünamünde. Bernard made his residence at Selbourg, but the pagans were very hard to convert and frequently lapsed into error. A new circumscription of the dioceses made by the papal legate, William of Modena, in 1246, united Semgallen to the diocese of Courland. We find here, as early as 1219, the first bishop, Hermann. He was succeeded by the Franciscan, Henri of Luetzelbourg. From that time there was no interruption in the succession of bishops until 1559 when the apostate bishop, John von Monnichusen, whom we mentioned in the history of the see of Oesell, dragged all this diocese into heresy—thus sadly ending the line of bishops. Here ends the history of the last of those once flourishing sees. I shall now describe briefly the two sees that have survvived the cataclysm.

VIII. CULM (CULMENSIS).

This see was founded in 1234, its first bishop being a Dominican, Heidenrich, consecrated by Pope Innocent IV in 1245. His successor, Friedrich von Hausen, a priest of the Teutonic Order, made the chapter join that Order. By the second treaty of Thorn in 1466 the Order gave the territory of this diocese to Poland and the incumbents of this see ceased therefore to belong to the Order. The heresies of John Huss and Wyclif found many adherents here in the fifteenth century, thus paving the way for the adoption of the doctrines of Luther in the following century. The fact that Poland owned these lands and that that country and its government never were Protes-

tant,[10] enabled the Church to hold her ground and even to recover many souls that had gone astray. The longest interruption in the succession of bishops was from 1814-1823. In 1772, in consequence of the first partition of Poland, it passed under the control of Prussia. Under Prussian auspices, Protestantism again increased largely. Church possessions were confiscated and Protestant colonists were settled throughout the diocese, which also suffered greatly during the Kulturkampf. After the restoration of peace about the year 1886, the diocese prospered again, although it still suffers to some degree from earlier losses. The present incumbent of the see, the Right Reverend Doctor Augustinus Rosentretur, consecrated in July of 1899, is the fifty-sixth bishop. The diocesan statistics of 1907 give 780,000 Catholics and 476 priests. The bishop's residence is at Peplin. The see belongs to the ecclesiastical province of Gnesen-Posen.

IX. ERMLAND (VARMIENSIS).

This diocese was founded in 1248. A priest of the Teutonic Order, Heinrich of Strateich was its first bishop, although he could not enter upon his office. It was not until 1251 that his successor, Anselm of Meissen, also a priest of the Order, was able to take possession of this see. The progress of the Reformation was effectually stopped by many zealous laborers in the Lord's vineyard, among whom the most remarkable was Stanislaus, Cardinal Hosius, bishop from 1551-1579. This prelate, distinguished for his learning and virtue, stood firmly in the midst of the Lutheran onslaught. For the purpose of enforcing the Council of Trent he held several synods, the most important being that of 1565. He made frequent visitations through his diocese and introduced the Jesuits into Braunsberg in 1565.[11]

The Bull *De salute animarum* of 16 July, 1820, readjusted ecclesiastical relations for Ermland as well as for the whole of Prussia, into which this land was incorporated in the eigh-

[10] The various Protestant sects, however, had many followers in Poland during the sixteenth century. Unitarianism, for instance, started there under the name of Socinianism. Calvinists were known as people of the Helvetian persuasion.

[11] Poland's influence as a Catholic government had the same effect as in Culm in weakening the spread of the Reformation. Nevertheless, of the 220 parishes of the diocese, about 140 were lost to the Church.

teenth century. In 1854 some small additions were made to the territory. The bishop resides at Frauenburg. In 1456, the celebrated Æneas Silvius de Piccolomini was elected bishop of Ermland. He was then a cardinal, and during the following year ascended the papal throne as Pius II. During the nineteenth century the famous Philip Krementz, who died Cardinal Archbishop of Cologne, was bishop of Ermland. The present bishop, the Right Reverend Dr. August Bludau, was consecrated in 1908. The statistics for the same year give us 335 priests and 327,567 Catholics out of a total population of 2,000,000. The sad effects of the Kulturkampf are yet felt in the diocese in spite of the very zealous work of the clergy. This diocese is immediately subjected to the Holy See.

The above two dioceses are all that remain of the once important ecclesiastical province of Riga.

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THE COMMUNION CLOTH OR PLATE.

Omnibus quidem Ecclesiae Catholicae sacramenta religiose sancteque tractandis magna ac diligens cura adhibenda est: sed praecipue in administrando ac suscipiendo Sanctissimae Eucharistiae Sacramento, quo nihil dignius, nihil sanctius et admirabilius habet Ecclesia Dei; cum in eo contineatur praecipium et maximum Dei donum, et ipsemet omnis gratiae et sanctitatis fons auctorque, Christus Dominus. *Rituale Romanum*, Tit. IV, cap. 1, n. 1.

IF all the sacraments, which were instituted by the Divine Redeemer, are holy beyond question, with what supreme care and reverence is the Blessed Eucharist especially to be administered and received! While ever insisting on this, the Church has varied her discipline in regard to the manner of administering Holy Communion. It is not our purpose to speak of Holy Communion under *both* Species. The early Christians received the Blessed Eucharist *standing,* as does the celebrant at present, the left hand supporting the right and constituting, as it were, a throne for the King of Kings, since the Sacred Particle was placed in the palm of the communicant, who conveyed it reverently to the mouth. This custom of placing the Sacred Species in the hand afforded Tertullian, Chrysostom, Ambrose, and others a forceful argument in urging Christians to keep their hands free from idolatry, murder,

rapine, extortion, and other vices, since those hands must touch the Body of the Lord.

Men continued to receive the Body of Christ in the bare hand, while before the close of the sixth century women in some places covered the hand with a white cloth. This practice among women does not seem to have been ancient or universal. Confusion in this matter arose among historians owing to the twofold meaning of the word *dominicale*, the use of which by women was insisted on by the Fathers and various councils. *Dominicale* in most cases was a covering for the head which women, in keeping with the rule of the Apostle, were obliged to wear at divine service ("ad dominica"), but was misunderstood as signifying a napkin or veil with which the hand was covered in receiving Holy Communion. The Greek Fathers are silent in regard to any custom of covering the hand in receiving Holy Communion, while the censure of the Trullan Synod would apparently apply to linen, as well as to other materials. This council, famous in history, which was held in Constantinople in 692, reprehends in canons 100 and 101 the custom which had sprung up of receiving the Sacred Particle, not with the hand, but on a disc or plate of gold or other costly material. The council insists that man, or his hand, is more precious than fine gold.

How long the custom of giving the Blessed Eucharist into the hands of communicants prevailed cannot be precisely determined. St. Gregory the Great [1] asserts that Pope Agapetus (535-536) placed the Sacred Particle in the mouth of a certain dumb and lame man. The express mention of the Blessed Sacrament being placed in the mouth would indicate that the general practice was otherwise. A council held at Rouen, the date of which is placed at 650 by some, by others at about 880, strictly prohibited priests from placing the Eucharist in the hands of any person, male or female, prescribing that it be put in the mouth: "Nulli autem laico aut foeminae Eucharistiam in manibus ponant (presbyteri), sed tantum in os ejus." This rite of placing the Sacred Species on the tongue, which probably originated in a desire to protect the Blessed Sacrament from profane or superstitious uses, became in time the universal

[1] Dialogus III, c. 3.

rule of the Church. It is impossible, however, to state with any degree of certainty when the rite of placing the Host on the tongue of communicants became general. It seems to have been practically so in the tenth century, though there are not wanting at a much later period isolated examples of the old regime.

THE COMMUNION CLOTH.

The Church, ever mindful of the sanctity of the Blessed Sacrament, has never been wanting in guarding the same. From the very beginning precautions were taken to prevent the Sacred Particles from falling to the floor. Tertullian and other ancient writers mention the use of a plate or paten (*scutella, tabella*) in receiving the Blessed Eucharist. Modern liturgists, however, are of the opinion that this plate was employed by the faithful not at Holy Communion, but in carrying the Sacred Species to their homes. The tradition of the Roman Church points to the use of a linen cloth (not metal of any sort) at Holy Communion. The purpose of this cloth was to receive the Sacred Particles which might fall from the hand of the priest. The present regulations of the Church embody the Roman practice of old. The Missal [2] requires that a linen cloth or white veil be extended before those who are to receive Holy Communion: "Interim minister ante eos extendit linteum, seu velum album." The Ritual [3] insists on a clean linen cloth for this purpose: "et ante eos linteo mundo extenso." Neither is the Caeremoniale Episcoporum silent on this point, as it demands [4] a white cloth ("mantile album") for Communion. Let us add in passing that the Pontificale in the rubrics for the ordination of a priest (singular form) speaks of a mappula to be used at the Communion of the newly ordained. Positive law then, as well as the usage of centuries, requires that the laity in receiving Holy Communion hold a linen cloth between themselves and the ministering priest. Custom tolerates a card or small square of linen, instead of a cloth, at altars where communions are not numerous or frequent.

[2] Ritus servandi in celebratione Missae, Tit. X, n. 6,

[3] Tit, IV, cap. 2, n. 1.

[4] Lib. II, cap. 29 ad 3.

But what is the precise purpose of this linen cloth or card? The Church nowhere expressly defines for us her intention in this matter. We must consequently resort to reasoning, if we would ascertain her purpose. It is certain that the linen cloth was introduced to catch the whole Host or a considerable part of it, were it to fall from the priest's hand. But was it intended likewise to receive under similar circumstances the minute and scarcely discernible particles that might become detached from the Host? We believe not, and for the following reasons. What does the Church prescribe in regard to the care of the communion cloth or card when not in actual use? Nothing, absolutely nothing. The cloth usually remains attached to the sanctuary railing, while the card is left on the credence table. This has ever been the custom in Rome and elsewhere. Not the slightest indication is found in any rubric, nor is there given by any liturgist a suggestion that the communion cloth or card should be purified—no hint that the minute particles that may have lodged thereon are to be specially cared for. If the purpose of the cloth or card were to preserve these minute particles, the Church would have determined specifically the place and manner of caring for it. Centuries have elapsed since this linen came into use. The practice of leaving it unpurified, attached to the sanctuary railing or on the credence table, is universal. The Church has never insisted on any special attention being shown it. Liturgists, authors, writers are equally silent on this matter, though they are most specific in regard to the reverence due to the Blessed Eucharist, and the diligent care necessary in administering the Sacred Species. Must we not conclude that the purpose of the communion cloth or card is not to receive atoms or minute particles that are barely visible? Accept the contrary opinion, and nothing is left except to accuse the Church (God forbid!) of irreverence toward the Adorable Body of Christ, as well as of inconsistency: of irreverence, since she would thus tolerate the loss of Sacred Species; of inconsistency, since she would, in the hypothesis, be solicitous of gathering on the card or cloth these minute particles, and then entertain no further thought of them. Granted that fragments from the consecrated Host do fall on the communion cloth, we contend, we must contend, that the Church does in this matter

what is proper or fitting, and omits or does not do what is improper or unfitting. A rock of wisdom, a universal and wise teacher, she could not do otherwise. It is fitting that the Church should zealously care for the whole consecrated Host or any considerable portion of it: hence the linen cloth. It is unfitting that she should be over solicitous for dust-like atoms that are scarcely discernible; unfitting, we hold, not on account of the particles in themselves, since we believe with the Angelic Doctor *tantum esse sub fragmento quantum toto tegitur*, but because of the difficulty of distinguishing them and consequently of attributing to them proper adoration.

We do not deny that small particles from the consecrated Host may, or even do, fall on the communion cloth, but this is not a frequent occurrence, when the hosts are properly made and the fragments removed therefrom before they are placed in the ciborium. We do maintain that not any great number of the atoms found on the communion cloth are Sacred Species. Did you never see a dense column of atoms dancing in the sunbeams that penetrated the sanctuary? Though not always visible they are always present. If not all, at least nearly all, the particles on the communion cloth come from the floor, the air, the clothing, the head ("ne dicam de naso et de ore") of the communicants. Who can distinguish the Sacred Species from this foreign matter? Shall we adore particles of dust and dandruff? The Church does not demand what is impossible or improper. How wise she is in not conceding adoration to doubtful or uncertain objects!

There are, however, certain rubrics that pertain to the care of fragments of the Sacred Host. Thus in the Missal[5] we read: "Accipit (celebrans) patenam, inspicit corporale, colligit fragmenta cum patena, si quae sint in eo: patenam quoque cum pollice et indice dexterae manus super calicem extergit et ipsos digitos, ne quid fragmentorum in eis remaneat." Note the words "*inspicit corporale*, colligit fragmenta, *si quae sint in eo*." The *purifying of the corporal* is not strictly speaking prescribed. The corporal is to be *examined*. If any particles are noticed, they must be gathered up with the paten. Fragments or particles of the *Sacred Species*, not starch or lint

[5] Ritus celebrandi Missam, Tit. X, n. 4.

from the corporal, are to be put into the chalice. Excessive solicitude in looking for particles on the corporal is not necessary. It would open the way to scruples, were it required. The paten, on the contrary, must be carefully purified, as well as the fingers that have been employed in so doing. In this there is nothing impossible, nothing unfitting. Recall that the paten is cleansed with the purificator after the Pater noster, immediately before the Host is placed upon it. There is question here consequently neither of extraneous matter nor so much of atoms from the circumference of the Host, but rather from the broken or divided Host which has rested on the paten. Small particles may have become detached from these rough edges.

Again, a rubric of the Missal [6] says: "Si *Particulae* positae erant super corporale, extergit (celebrans) illud cum patena, et si quae in eo fuerint fragmenta, in calicem immittit." Another rubric,[7] similar to the above, but referring to *large* Hosts, is as follows: "Si vero adsint *Hostiae* consecratae super corporale positae pro alio tempore conservandae, facta prius genuflectione, reponit eas in vas ad hoc ordinatum, et diligenter advertit, ne aliquod fragmentum, quantumcumque minimum, remaneat super corporale; quod si fuerit, accurate reponit in calicem." Here too there is no room for scruples or anxiety. We are not commanded to search for particles. Consecrated Hosts, large or small, have rested on the corporal. It is possible that some fragments may have become detached. *If this be the case*, they must be cared for. There is no uncertainty or doubt as to the nature of these particles.

One other rubric of the Missal [8] has some bearing on the subject before us: "Si Hostia consecrata, vel aliqua ejus particula dilabatur, et locus ubi cecidit mundetur et aliquantulum abradatur, et pulvis seu abrasio hujusmodi in sacrarium immittitur. Si cediderit extra corporale in mappam, seu alio quovis modo in aliquod linteum, mappa vel linteum hujusmodi diligenter lavetur et lotio ipsa in sacrarium effundatur." This rubric cannot refer to minute particles. The particles in question must be large enough to be seen and handled, since they are to be picked up reverently.

[6] L. c., n. 6.

[7] L. c., n. 5.

[8] De Defectibus circa Missam occurrentibus, Tit. X, n. 15.

All the rubrics quoted may be easily observed, and in their observance we are not exposed to the danger of false adoration. Here too we are dealing with positive prescriptions. The case is far different from that of the communion cloth. Let us add moreover that any cloth, other than the corporal, on which a notable particle fall, as stated above, must be washed. You will look in vain for any similar regulation relating specifically to the communion cloth or card. But does not the rubric quoted refer to any *cloth*—and hence also to the communion cloth or card—on which the Sacred Species may fall? It does, according to many liturgists, while others are of the contrary opinion. Be this as it may, the rubric leaves untouched the question of minute, dust-like, scarcely discernible particles.

Basing our judgment then on the Missal, Ritual, and Ceremonial of Bishops, on the almost universal practice of not purifying the communion card (not to speak of the cloth), on the improprieties that arise from the purification of the same, on the silence of the Church and liturgical writers, we are convinced that the purpose of the communion cloth or card is not to preserve minute particles of the Sacred Species, but merely to receive the whole Host or any considerable portion thereof, should it fall from the hands of the celebrant. But are we not guilty of profanation, when we *know* that such minute particles of the Sacred Species have fallen, and we do nothing? Let it suffice to be in the company of Ambrose, Chrysostom, Gregory, Thomas, and other saints, who leave these atoms to the custody of angels, since it is morally impossible for priests to care for them. Recall with Quarti: "Saepius a Deo permitti *ex malitia vel negligentia humana* irreverenter tractari Eucharistiae sacramentum; quae tamen injuriae in diem ultionis a Deo reservantur puniendae, et in majorem Christi gloriam convertendae: sed dicimus, *ubi non se immiscet malitia hominum*, eas praecaveri ab angelis." [9]

The Communion Plate.

Surely the Church must do all that is morally possible to preserve the Sacred Particles. But cannot this be better effected by substituting for the communion cloth a metal disc

[9] Pars II, Tit. X, Sect. II, dub. 7 sub fine.

or paten? Thus will the priest be enabled more readily to discern and to care for the Sacred Particles. Does not this argument rest on a false supposition, namely that the purpose of the plate or disc is that the fragments may be more easily seen and preserved? The purpose of the communion plate can be none other than that of the communion cloth, and this is *not* to receive minute particles. The plate is passed from one to another, either by the communicants themselves or by the server. By what right do they touch it, if it contain Sacred Particles? It is brought close to the person; many communicants are in the habit of kissing it; particles from various sources settle upon it. Yes, we are ready to grant that the eye may more easily detect particles on a burnished or gilded surface than on a linen cloth, but is it easier to discern which of those particles are Sacred Species and which are not?

You will admit nevertheless that precious metal is more fitting for the purpose than linen. Even the Church requires that in Solemn Masses and in Masses celebrated by certain prelates, the *celebrant's paten* be held by the deacon or assistant before cleric or lay communicants. Let us answer that the Church is satisfied with a *linen corporal*, on which the Adorable Body of Christ rests for a considerable portion of the Mass. Communicants are not allowed to touch the paten, much less to kiss it. The communion cloth or card is used together with the paten. The paten consequently is employed for solemnity and not out of necessity. It is not necessarily held under the chin of the communicant. It suffices to hold it under the celebrant's hand. Lastly the rubrics do not prescribe that the paten be purified after having been thus used.

But if I prefer the plate—may I not use it? Several years ago the following query was put to the Sacred Congregation of Rites: "'An in ministranda fidelibus Sacra Communio liceat loco tobalearum uti tabellis ex metallo, vel hujusmodi usus tolerari possit in his dioecesibus in quibus fuit introductus?" Under date of 20 March, 1875, the Sacred Congregation answered: "Non esse interloquendum: nihilominus significetur per epistolam Rmo. D. Episcopo Alexandriae non esse improbandum usum tobalearum linearum." Thus far has Rome gone and no farther. The plate is tolerated, but not recommended. The Congregation is careful to state that the use

of the plate may not be imposed upon us. Furthermore, a search for the above decree in the Authentic Collection of the Decrees of the Sacred Congregation of Rites, issued in 1898, will prove fruitless. Nevertheless the decree of 1875 retains what little force it had when issued. Thus the Cardinal Vicar of Rome in his official instructions in 1904 for the canonical visitation of the city says: "The communion plate is *barely tolerated* ('E appeno tollerato il piattino metallico)," but it must be highly polished and kept in a case.

The Sacred Congregation of Rites was not asked in regard to the purification or custody of the communion plate. What will the priest, who still wishes to use it, do with the particles that he finds upon it? There is no law obliging him to put them into the chalice. *Is he free to do so?* Realize what this implies, realize the worship due to the Blessed Sacrament, realize what these fragments or particles are and whence most of them come, and explain, if you can, any liberty or option in this matter. To put these particles into the chalice and consume them is irreverent and nauseous. To purify the communion plate into the *ciborium* would beget additional difficulties on which we need not dwell.

If, in conclusion, you still desire to use the communion plate, do not put it in the tabernacle or otherwise treat it as you would a vessel which contains the Blessed Sacrament. Do not purify it into the chalice or ciborium. This the rubrics do not allow, and there are other grave reasons for not so doing. *At most* it *may* be purified into the glass of water, which serves for cleansing the priest's fingers, and the contents of which are later poured into the sacrarium. Ita scrupulosis tranquillitas. Finally, is there any well founded reason for not using a communion *cloth?* The Church is satisfied with it, prescribes it in fact. Ask communicants if it is not a distraction at a solemn moment to be obliged to pass the card to their neighbor. Ask them if it is not a greater annoyance to have the server, while holding it, stare into their face. Where, moreover, is your authority for permitting the server to hold it? The rubrics are ample for all occasions. Why then introduce regulations of our own making?

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Analecta.

SACRA CONGREGATIO CONSISTORIALIS.

DECRETUM: CIRCA PROPONENDOS AD EPISCOPALE MINISTERIUM IN FOEDERATIS AMERICAE SEPTENTRIONALIS STATIBUS.

Ratio pro candidatis ad episcopale ministerium proponendis, quae in istis Foederatis Americae Statibus viget, quaeque *ternae* nomine venit, quamvis iteratis Baltimorensis Concilii studiis et S. Sedis provisionibus, melior sensim evaserit, praesentibus tamen Ecclesiae necessitatibus non videtur plene respondere.

Sane in praesenti rerum statu, vacata aliqua sede, ut *ternae* propositio fiat, primum convenire debent dioecesani consultores et rectores inamovibiles, deinde provinciae Episcopi; quod si de Archiepiscopo deligendo res sit, singuli quoque Metropolitae audiri solent. Cum de maximi momenti negotio agatur, cautelae huiusmodi prudentissimae sunt; ast, ut id servetur, notabile tempus decurrat oportet.

Cum autem res demum deferenda sit ad eam Ecclesiam " ad quam propter potiorem principalitatem necesse est omnes convenire ecclesias " iuxta celebre S. Irenaei effatum; nova mora et tarditas sedis episcopalis provisioni interponitur, ipsa fundamentali Ecclesiae lege id exigente. Summus enim Pontifex nonnisi re examinata, dubiis, si quae occurrant, diremptis, et idcirco saepenumero novis informationibus requisitis, sententiam ferre potest. Quod quidem si semper et ubique congruum temporis spatium requirit, in tanta locorum distantia et amplissima Foederatorum Americae Statuum republica vitari nullo modo potest.

Quibus de causis evenit ut vacationem dioecesum plus aequo, cum fidelium offensione, ecclesiasticae disciplinae et status dioecesani dispendio protrahantur.

His accedit haud consultum videri, tanti momenti rem, qua maior in Ecclesia vix esse potest, festinanter pertractari, urgente et impellente dumtaxat necessitate: dum e contra, quum dioecesum vacationem, etsi incertae tempore, certae tamen eventu sint, satius esset tempestive hoc agi, et in antecessum saltem generice Apostolicae Sedi nomina facere eorum quos Episcopi dignos et aptos pastorali munere censeant.

Quapropter ad haec aliaque non modica avertenda incommoda, de quibus alias iam sermo factus est; et ad consultius maiorique animi tranquillitate in re gravissima procedendum, visum est expedire ut nova aptior statuatur norma in proponendis Apostolicae Sedi candidatis ad Episcopale officium, iuxta id quod alibi utiliter iam invectum erat.

Interrogatis autem prius hac de re singulis Statuum Foederatorum Americae Episcopis, cum constiterit eorum pars longe maior novae disciplinae suffragari, alii nonnulli autem aliquas emendationes proponere, quas de consulto Emorum Patrum Sacrae huius Congregationis, et in quantum fas erat, Summus Pontifex admisit; omnibus mature perpensis, idem SSmus D. N. Benedictus PP. XV, hanc novam normam, seu legem in proponendis ad Episcopale officium sanxit et praesenti S. Congregationis Consistorialis decreto publicandam et promulgandam decrevit, iuxta articulos qui sequuntur:

1. Sub initium quadragesimae proximi anni 1917, et deinde *quolibet biennio*, eodem tempore, omnes et singuli Episcopi Metropolitano suo nomina indicabunt unius vel alterius sacerdotis, quem dignum et aptum episcopali ministerio existimabunt.

Nil vetat quominus sacerdotes extradioecesani et etiam alterius provinciae proponantur. Id tamen *sub gravi* exigitur, ut qui proponitur, personaliter et ex diuturna conversatione a proponente cognoscatur.

Una cum nomine aetatem quoque designabunt candidati, eius originis et actualis commorationis locum, et officium quod modo principaliter tenet.

2. Antequam tamen determinent quem proponant, tam Archiepiscopi quam Episcopi consultores dioecesanos et parochos inamovibiles rogabunt, eo modo qui infra statuitur, ut sacerdotem indicent aliquem, quem prae ceteris dignum et

idoneum coram Domino censeant cui Christiani gregis custodia in aliqua dioecesi committatur.

Ast (*a*) interpellatio facienda erit consultoribus et parochis, non in conventu coadunatis, sed singulis singillatim, data unicuique *sub gravi* obligatione secreti, et sub lege destruendi, si quod intercessit hac de re, epistolare commercium.

(*b*) Episcopi autem habitum consilium nemini patefacient, nisi forte in Episcoporum conventu, de quo infra.

3. Poterunt quoque Episcopi alios prudentes viros, etiam e clero regulari tam pro proponendis candidatis quam pro cognoscendis alicuius qualitatibus interrogare; sed ad unguem servatis regulis superius sub *litt.* (*a*) et (*b*) *articuli* 2 recensitis.

4. Susceptum in utroque casu *art.* 2 et 3 consilium sequi possunt Episcopi, sed non tenentur, soli Deo rationem hac in re reddituri.

Nomina autem unius vel alterius sacerdotis quem Episcopi iuxta art. 1^{um} proponent, nulli prorsus praeter quam Archiepiscopo patefacient.

5. Habita a Suffraganeis candidatorum indicatione, Archiepiscopus suos adiiciat; et omnium indicem ordine alphabetico conficiat, reticitis tamen proponentibus, et hanc notulam transmitta singulis Suffraganeis, ut opportunas investigationes peragere valeant de qualitatibus eorum quos personaliter et certa scientia non cognoscant.

6. Investigationes vel etiam maiori secreti cautela peragendae erunt, ac supra *num.* 3 dictum est. Poterunt autem Episcopi investigationum causam reticere et caute prudenter celare. Quod si vereantur rem palam evasuram, ab ulterioribus inquisitionibus abstineant.

7. Post Pascham, die et loco ab Archiepiscopo determinandis, omnes Provinciae Episcopi una cum Metropolitano suo convenient ad selectionem eorum qui S. Sedi ad episcopale ministerium proponendi erunt.

Convenient autem absque ulla solemnitate, quasi ad familiarem congressum, ut attentio quaelibet, praesertim diariorum et ephemeridum, et curiositatis studium vitetur.

8. In conventu, invocato divino auxilio, praestandum erit a singulis, Archiepiscopo non excepto, tactis SS. Evangeliis, iusiurandum de secreto servando, ut sacratius fiat vinculum quo omnes adstringuntur: et regulae ad electionem faciendam legendae erunt.

9. Deinde unus ex Episcopis praesentibus in Secretarium eligetur.

10. Quo facto, moderata disceptatio fiet, ut inter tot exhibitos digniores et aptiores seligantur. Veluti Christo ipso praesente et sub eius obtutu, omni humana consideratione postposita, cum discretione tamen et caritate, supremo Ecclesiae bono, divina gloria et animarum salute unice ob oculos habitis, discussionem fieri omniaque agi, gravitas ipsa negotii apprime exigit. Idque faciendum perspecta omnium Praesulum pietas ac religio prorsus exigunt.

11. Candidati maturae sed non nimium provectae aetatis esse debent; prudentia praediti in agendis, quae sit ex ministeriis exercitis comprobata; sanissima et non communi doctrina exornati, et cum debita erga Apostolicam Sedem devotione coniuncta; maxime autem honestate vitae et pietate insignes.

Attendendum quoque est ad capacitatem candidati in temporali bonorum administratione, ad conditionem eius familiarem, ad eius indolem et valetudinem. Uno verbo videndum utrum omnibus iis qualitatibus polleat, quae in optimo pastore requiruntur, ut cum fructu et aedificatione populum Dei regere queat.

12. Discussione Archiepiscopi nutu clausa, fiet hac ratione scrutinium:

(*a*) Qui omnium Episcoporum consensu, una aliave de causa, durante disceptatione visi sunt ex albo proponendorum expungendi, in suffragium non vocabuntur: ceteri, etiam probatissimi, vocabuntur.

(*b*) Scrutinium fiat de singulis per secreta suffragia, incipiendo a primo ex candidatis ordine alphabetico.

(*c*) Omnes Episcopi, ipso Metropolitano comprehenso, pro singulis candidatis tribus taxillis seu calculis donabuntur, uno albo, altero nigro, tertio alterius cuiusdam coloris. Primus signum erit approbationis, alter reprobationis, tertius abstensionis a sententia ferenda, qualibet demum de causa.

(*d*) Singuli Praelati incipiendo ab Archiepiscopo in urna apte disposita taxillum deponent quem coram Deo, graviter onerata eorum conscientia, iustum aestimabunt pro sacerdote qui in suffragium vocatur: ceteri duo taxilli in alia urna pariter secreta deponentur.

(*e*) Datis ab omnibus suffragiis, Archiepiscopus cum adsistentia Episcopi Secretarii coram omnibus taxillos et eorum speciem numerabit, et resultantia scripto consignabit.

13. Scrutinio de omnibus expleto, liberum erit Episcopis, si id ipsis placeat, aut aliquis eorum postulet, ut inter approbatos plenis aut paribus suffragiis novo scrutinio designetur quinam ex eis praeferendus sit. Ad hunc finem autem singuli Praelati nomen praeferendi in schedula signabunt, eamque in urna deponent: quae examinabuntur ut supra num. *11*, litt. *e*, decernitur.

14. Quamvis autem SSmus Dominus Noster sibi reservet, aliqua dioecesi vel archidioecesi vacata, per Rmum Delegatum Apostolicum, aut alio modo, opportuna consilia ab Episcopis vel Archiepiscopis requirere ut personam eligat quae inter approbatas magis idonea videatur dioecesi illi regendae; nihilominus fas erit Episcopis, imo bonum erit, si ipsi in eodem conventu aliquas saltem generales indicationes praebeant cuinam dioecesi regendae candidatos magis idoneos censeant, e. g. utrum parvae, ordinatae et tranquillae dioecesi, an etiam maioris momenti, vel in qua plura sint ordinanda et creanda; utrum dioecesi mitioris climatis et in planitie positae, an alterius generis, et similia.

15. Episcopus a secretis durante discussione diligenter adnotabit quae de singulis a singulis Praelatis dicentur: quaenam discussionis fuerit conclusio: denique quidam tum in primo scrutinio tum in secundo (si fiat) exitus fuerit et quidnam specialius iuxta articulum *14*^{um} fuerit dictum.

16. Antequam Episcopi discedant legenda erit, ut probetur, relatio a Revmo Secretario confecta circa nomina proposita, candidatorum qualitates et obtenta suffragia.

17. Actorum exemplar ab Archiepiscopo, a Praesule a secretis et a ceteris Episcopis praesentibus subsignatum quam tutissime ad Sacram hanc Congregationem per Delegatum Apostolicum mittetur. Acta vero ipsa penes Archiepiscopum in Archivo secretissimo S. Officii servabuntur, destruenda tamen post annum vel etiam prius, si periculum violationis secreti immineat.

18. Fas quoque erit Episcopis, tum occasione propositionis candidati tum vacata aliqua Sede, praesertim maioris momenti, litteras S. H. C. vel ipsi SSmo Domino dirigere, quibus mentem suam circa personarum qualitates sive in se sive in relatione ad provisionem dictae Sedis patefaciant.

Praesentibus valituris, contrariis quibuslibet etiam peculiari mentione dignis minime obstantibus et ad nutum Apostolicae Sedis.

Datum Romae, die 25 iulii 1916.

✠ C. Card. De Lai, Episc. Sabinen., *Secretarius.*

L. * S.

† Thomas Boggiani, Archiep. Edessen., *Adsessor.*

SUPREMA SACRA CONGREGATIO S. OFFICII.

Decretum: Sodalitates ad provehendas iuvandasque Religiosas Vocationes indulgentiis ditantur.

SSmus D. N. D. Benedictus div. Prov. Pp. XV, in audientia Revmo P. Commissario Generali S. Officii, feria V, die 7 septembris 1916, impertita, benigne concedere dignatus est, ut omnes et singulae Indulgentiae ac privilegium Missarum, quae per decretum huius Supremae S. Congregationis sub die 29 maii 1913, s. m. Pius Pp. X elargitus est Sodalitatibus promovendis iuvandisque ecclesiasticis vocationibus erectis vel erigendis, extendantur ad consimiles Sodalitates, provehendis iuvandisque, pro quolibet Ordine, Congregatione, Instituto, ex utroque sexu, religiosis vocationibus atque admissionibus ad novitiatus, canonice iam constitutas vel in posterum constituendas. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae, die 11 octobris 1916.

R. Card. Merry del Val, *Secretarius.*

L. * S.

Fr. D. Mª Pasqualigo, O.P., *Comm. Gen. S. O.*

ROMAN CURIA.

Pontifical Appointments.

23 August: Monsignor Benedict Saenz, of the Archdiocese of San Domingo, made Domestic Prelate.

29 August: Mr. Narcisso Gelats, of the Archdiocese of S. Iago di Cuba, made Commander of the order of S. Gregory Great (civil class).

10 September: Monsignor Peter Brommenschenkel, of the Diocese of Des Moines, made Domestic Prelate.

3 October: Monsignor Louis Xavier Bazin, of the Diocese of Savannah, made Domestic Prelate.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONSISTORIAL CONGREGATION publishes a decree which changes the method of proposing names of candidates for bishoprics in the United States.

S. CONGREGATION OF HOLY OFFICE announces that sodalities organized for the fostering of religious vocations are richly indulgenced.

ROMAN CURIA gives official list of recent pontifical appointments.

EPISCOPAL RESERVATION.

The Supreme Sacred Congregation of the Holy Office on 13 July, 1916, issued an important Instruction on the subject of reservations of cases of conscience.[1] It is a fitting complement to the many decrees that have come forth, within recent years, from the same august body and, in its desire to provide for the liberty of conscience of the faithful, is characterized by the same spirit of liberality that has marked recent legislation with regard to the Sacrament of Penance. As this Instruction makes important changes in the discipline that has hitherto governed episcopal reservations, it may not be amiss to dwell on its prescriptions.

While it may not be doubted that bishops, with regard to their diocesans, and regular prelates with regard to their subjects, have the right of reserving to themselves cases of conscience, and that reservations thus made are valid not merely as acts of external polity but also *in foro interno*, i. e. before God, yet the supreme authority in the Church has been vigilant lest this power might be used too freely to the loss of souls; and from time to time a needed check has been placed on the activities of ecclesiastical superiors in this matter. Thus Clement VIII, by the decree *Sanctissimus*, issued 26 May, 1593, forbade superiors of religious to reserve to themselves sins unless

[1] ECCL. REVIEW, November, 1916, pp. 548-550.

after mature discussion they had the consent of the General Chapter (for reservations throughout the entire order) or of the Provincial Chapter (for reservations in the Province). Moreover, they were forbidden to reserve any sins save those contained in a list of eleven cases set forth in the decree. They might reserve all or some of these. Frequently, too, did the Sacred Congregation of Bishops and Regulars warn bishops against excessive and unnecessary reservations. And at least on one occasion, namely on 29 January, 1661, because of complaints that were made against the excessive reservation of a certain bishop, the Congregation ordered that, the other cases being deleted, at most ten or twelve of the graver crimes be reserved.

When the revision and codification of the Canon Law was launched under the pontificate of the late Pope Pius X, it was felt and desired by some that the subject of diocesan reservations would receive its due meed of attention. The whole subject of episcopal reservations was felt to be a crux, and, where the reserved cases were many, to create serious difficulty for the faithful and for confessors. The Instruction *Cum experientia* of the Holy Office will be hailed as a welcome solution of the practical difficulties that beset the path of the confessor in those dioceses in which the diocesan cases were many and the faculties to absolve therefrom not easy to obtain.

The Instruction begins by stating that, "since experience teaches that reservations of cases of conscience, if they exceed the due measure and limit, tend rather to the destruction of souls than to their well-being, this Supreme Sacred Congregation of the Holy Office, adding to the dispositions already in vogue on this subject new ones in keeping with present-day conditions, has decreed that the following be communicated to all Ordinaries after the manner of decree and precept (*decretorie omnino ac praeceptive*).

"1. Ordinaries are reminded before all that reservations are to be directed 'unto the pulling down of fortifications', in the words of the Apostle (2 Cor. 10: 4), that is to say to the removal of obstacles which are no common hindrance to the salvation of souls; and therefore, as a general rule, they should not employ this extraordinary remedy unless, after the matter has been discussed in diocesan synod or outside of synod after

counsel has been taken with the Cathedral Chapter and some of the more skilled and prudent directors of souls in the diocese, they are convinced *in Domino* that the reservation is truly necessary or useful."

The decree points out the ordinary procedure to be adopted hereafter by bishops in establishing reservations, but from the words of this first paragraph (*generatim loquendo*), it is clear that extraordinary circumstances may sometimes justify a bishop in dispensing with this procedure, provided he is conscientiously convinced that a particular reservation is useful or necessary.

"2. However, the cases to be reserved must be few in all, three or at most four, and they must be of the graver and more atrocious crimes, to be determined specifically (ex gravioribus tantum et atrocioribus criminibus *specifice* determinandis); moreover, the reservation itself must remain in force no longer than is necessary to check the growth of some public vice or to restore Christian discipline which had, perhaps, been impaired."

Our bishops, as a rule, have used very sparingly, if at all, the power which they possess of reserving sins. They have been content, for the most part, with the reservations in the Bull *Apostolicae Sedis*. And even with regard to these they subdelegated very ample faculties to the confessors in their dioceses. But in some of the dioceses of Europe, I fancy, this wholesome check on the number and quality of the sins to be reserved and on the duration of the reservation itself will be welcomed by confessors as soon as this decree is brought to bear on diocesan statutes. Henceforward the diocesan reserved sins may not exceed four at the most; they must have a malice more than ordinary and must be defined *specifically*. Again, reservations that have outlived their usefulness and that have nothing else to recommend them but a hoary antiquity must disappear from the statute book.

"3. To reservation, in general, should not be subjected either sins merely internal, inasmuch as it is not the received practice that they are ever reserved, as Benedict XIV teaches (De Syn. Dioc., V, 5, 5.), because of danger to souls, or those which, springing from human frailty, have no other special malice attaching to them, because of human weakness."

It is the received teaching of theologians that the Church could reserve internal sins provided they were mortal, for by divine law grave internal sins are subject to the *forum internum* of the Church; but it is not the policy of the Church to reserve them. The Instruction of the Holy Office warns bishops not to reserve internal sins, "propter animarum periculum", and for a similar reason lays down that they should not reserve sins into which the faithful are betrayed by weakness rather than by malice. The Sacred Congregation of Bishops and Regulars on 26 November, 1602, urged ordinaries not to reserve indiscriminately "those cases which, though they imply mortal sin, yet are concerned with matters of little moment and are wont to occur frequently amongst the common people . . . in reserving sins of the flesh they should be very careful because of the danger of scandals, especially with regard to those persons on whom some suspicion could fall on account of their having recourse to extraordinary confessors or of their frequent return to the ordinary confessor."

"4. Ordinaries are absolutely forbidden to reserve to themselves those sins which are already reserved to the Holy See, lest forsooth without necessity laws be multiplied; and, as a rule, they should also abstain from reserving those sins to which censure even unreserved (*etsi nemini reservata*) attaches by law; for the old Instruction of the Sacred Congregation of Bishops and Regulars, 26 November, 1602, expressly forbids it."

With regard to cases to which Papal law has attached a censure reserved to no one, though a bishop ordinarily should not reserve them, yet he is free to do so because of frequent scandal or any other necessary cause; for the Instruction of the S. Congregation of Bishops and Regulars allowed this exception and the Holy Office quotes not merely the prohibition but also the exception, "nisi forte propter frequens scandalum aut aliam necessariam causam aliqui hujusmodi casus nominatim reservandi viderentur".

"5. They must, moreover, be absolutely circumspect and extremely sparing with regard to penal sanctions, especially excommunications, with which mayhap they would wish to strengthen their reservations; for, as the Holy Council of Trent wisely warns, "although the sword of excommunica-

tion is the strength of ecclesiastical discipline and very salutary for keeping the people to their duty, yet it is to be used temperately and with great circumspection, since experience teaches, if it be inflicted rashly and for light reasons, it is despised rather than feared and brings forth ruin rather than salvation" (Sess. 25, de Refor. c. 3).

That reservations made by Ordinaries may not defeat their own ends the Instruction goes on:

"6. Nevertheless, when once they have established reservations which they have judged useful or necessary, they should be at pains that they be brought to the certain knowledge of the faithful, in the way that seems more fitting to them—for of what avail are they if unknown?—and as long as they remain necessary or useful, they should hold inflexibly to them; in other words, they should not communicate the faculty of absolving from them to everyone or indiscriminately. Yet it is the mind of the Sacred Congregation that such faculty of absolving be given *habitualiter* at least to the canon penitentiary, even of a collegiate church, and to the vicars forane or to those who take their places, giving also to these latter, especially in places of the diocese more remote from the episcopal see, the faculty of subdelegating *toties quoties* confessors of their districts, if and when they have recourse to them for some determined more urgent case."

Though the bishop should not nullify the effect of the reservations, which he has made prudently, by giving general faculties to absolve from reserved cases to everyone and indiscriminately ("facultatem a reservatis absolvendi ne cuivis et passim impertiant"), yet it is the desire of the Congregation that this faculty be given at least to the canons penitentiary not only of the cathedral but also of a collegiate church, if there be such in the diocese, and also to the vicars forane or to those who take their places, i. e. rural deans in our dioceses. The Congregation also desires that vicars forane or those who take their places, especially in the more remote places, have the additional power of subdelegating *toties quoties* the confessors of their districts whenever these latter apply to them for faculties for a particular rather urgent case. That the bishop is free to appoint others with full power over diocesan cases is clear from the word "saltem" in this sixth paragraph, provided the faculty is given discriminately.

The seventh paragraph sets forth the cases in which a simple confessor (i. e. one not having special faculties over reserved cases) may absolve from episcopal cases:

"7. Finally, to avoid the grave inconveniences which might easily arise from useful as well as necessary reservations in certain peculiar circumstances, the same Sacred Congregation, in the name and by the authority of His Holiness, decrees the following:

"(a) All reservations whatsoever of Ordinaries cease *ipso jure* with the sick who are not able to leave their homes and who desire to confess, with persons who confess for the sake of getting married, and finally as often as, in the prudent judgment of the confessor, the faculty of absolving cannot be sought from a lawful superior without grave inconvenience to the penitent or without danger of the violation of the sacramental seal."

There is grave inconvenience to the penitent whenever grave danger of scandal or of infamy would arise from the delay of absolution; and when the confessor prudently judges such to be the case, the reservation ceases. Bearing in mind the teaching of St. Alphonsus and, indeed, of theologians generally—viz. that it is a grave inconvenience for a person to remain in grave sin for a day or two—and also the reply of the Holy Office of 16 June, 1897, a simple confessor may absolve from diocesan cases a penitent who finds it hard to wait for absolution until the confessor has obtained the necessary faculty. This, of course, only applies to a penitent who feels and realizes the hardship which exists objectively; otherwise it would be nearly always possible for a simple confessor to absolve from reserved cases.[2]

"(b) The reservation likewise ceases if, when the faculty of absolution has been asked of a lawful superior for some determined case, this was perchance refused: it ceases, however, for that case only.

"(c) During the whole time in which the Paschal Precept may be fulfilled, parish priests or those who in law are considered *parochi* can absolve from cases which Ordinaries have in

[2] *Irish Eccl. Record*, May, 1916, pp. 487 and 488; Gennari–Boudhinon, *Questions de Morale*, i, 338.

any way whatever reserved to themselves, without the aid of any other faculty.

"(d) During the time when a mission is being given to some congregation each of the missioners enjoys the same faculty of absolving.

"(e) Lastly, from sins reserved in one diocese penitents can be absolved in another diocese, where these sins are nor reserved, by any confessor, whether secular or regular, even if the penitents have gone there for the express purpose of obtaining absolution (etiamsi praecise ad absolutionem obtinendam eo accesserint)."

It was the common teaching of theologians that a *peregrinus* burdened by a sin reserved in his own diocese could be absolved in a place where the sin was not reserved, both by regulars, in virtue of a privilege given to them in the Constitution *Superna* of Clement X, and by secular confessors, by reason of the common custom against which Ordinaries made no protest: however if he went to another diocese *in fraudem reservationis*, he could not be absolved. Henceforth, even though he has left his own diocese for the express purpose of evading the reservation, he may be absolved in a diocese in which the sin is not reserved.

What is to be said if the sin is reserved in the place where the confession is made and not in the diocese of the penitent? The Instruction of the Holy Office does not settle the controversy that exists amongst theologians on this point. Until Rome definitely rejects the opinion, it may be held as safe in practice with Ballerini, Lehmkuhl, Génicot, Haine, and others, that a simple confessor may absolve in such circumstances.

"8. But, in conclusion, let Ordinaries strive above all to form throughout their entire diocese learned, pious and prudent confessors, and to these let them suggest those remedies which are adapted to check growing vices and which they themselves would employ, if penitents were to be sent to them. In this way they will at the same time avoid the inevitable hardships of reservations—hardships which fall on confessor and penitent—and, with God's help, gain the desired effect more gently as well as more surely. Meanwhile, however, let them labor to bring the discipline with regard to reserved cases, if any such be established in the diocese, into harmony with

these prescriptions as soon as possible (*quamprimum*), observing the norm laid down in the first article and bringing all these things to the knowledge chiefly of the confessors in their dioceses."

JOSEPH MACCARTHY.

Kingsbridge, New York City.

THE SPARE TIME OF PRIESTS.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

Many a "sacerdos Americanus" upon reading the communication from Monsignor Kelley in the November number of the REVIEW on "The Spare Time of Priests" must have experienced a mild tremor of "mea-culpa-ness". The shot hit home in many a case and the purpose of the REVIEW "to arouse the Clergy", was again in action. Of course the writer is correct in saying that our efficiency is very much behind the material efficiency arrived at in the ordinary business world. With the training of college and seminary and the general accumulation of experience we pick up along the roadway the average priest is capable of many achievements and accomplishments outside the routine of his parish work. Does he utilize the best that is in him at all times? Does he adapt himself sufficiently to his surroundings? Does he make all his talents and ability produce a hundredfold wherever his lot is cast? These are the questions underlying the Monsignor's pithy article and I believe that the average priest who read the article, at least mentally laid his hand on his heart and said, "mea culpa". The scalpel dug deep and turned up some sore nerves, but we are all the better for the prick to our conscience.

A clerical friend, himself a quasi-genius, has an interesting slogan at hand to dampen the conceit of any clerical boaster he meets. "Priests are a lazy lot; they are the best-fed, the best-paid, and the least-worked of all the professional men in our communities". This is rather hard, possibly untrue; nevertheless it contains a germ of some unpleasant truths that the more honest among us cannot deny. One of the reasons for the conditions that account for this state is that which was hinted at by Monsignor Kelley: "We don't know how to

utilize our spare time". True, and that which we cannot utilize we try to kill. All over the country there are "men of God" daily asking themselves, "What shall I do to pass the day?" It is evident that the distinguished president of Extension in his travels about the country has had an observing eye. He meets the clergy of all sections and his article is but the result of keen observation. There is always room in any community for the thoughts and ideas of the priest, apart from the exercise of his sacred ministry.

A good old Sulpician, well known to the clergy in the East, used to say to his seminarians, "Gentlemen, for God's sake, cultivate a hobby. It will save your life on the mission." Learn to play a musical instrument, become a camera fiend, try painting pictures, do anything that will occupy your mind." The opinion of the same Sulpician is, that the men who adopted "hobbies" were as a rule the most contented priests on the mission. "Hobbies" may be useful to the community as well as to the individual. The founder of the International Truth Society was only a city curate when he established his useful organization and he saw it safely settled in its own building before he became a pastor. His "hobby" was a hatred of bigotry and a sincere desire to spread Catholic Truth before the uninformed masses of Americans. It has become a paradox that "the less a priest has to do, the less time he has to do anything; and the more he has to do, the more time he has to do other things". *Sed contra*, we all know the parish priest in the lonesome country who passes his days in sleeping, reading, and exercising in his "flivver", with the thought uppermost in his mind, "When will the Bishop release me from this exile?"

Monsignor Kelley's article has pointed out that the younger generation of the clergy are working up to the immense possibilities for them in using their spare time. The fields of "Indian relics" and "agriculture" may be beyond the reach of most priests, but the lecture platform and the vast fields of Catholic literature are almost still untouched. Opportunity is knocking at the door of every wideawake priest who will answer its summons. I believe that the origin of the Extension movement came from the observations of Dr. Kelley during his early days in the priesthood when he and some

other enthusiasts established and maintained a lyceum bureau. Lectures in the town halls and parish halls all over the country brought to him the knowledge of the sad conditions of religious life in the country districts. The "Yankee Volunteer Lecturer" gave to America the Catholic Church Extension Society with its untold good already accomplished. The "spare time" of a Jesuit and some Catholic University professors gave the English-speaking world that gigantic treasure house, *The Catholic Encyclopedia*; and the writer knows for certain that there is a proffered reward, spiritual and financial, ready for any priest in his spare time who will go on the platform in his own city or country districts and call the attention of the people to the benefits accruing from the purchase of the same *Encyclopedia*. The Catholic Press all over the country is in need of the priest's pen. He is the naturally fitted individual to undertake the work of explaining or defending Catholic truth. The diocesan or national Catholic journal is a pulpit-extension; and untold good can be accomplished by the priest who will give a little of his spare time to this kind of work. Now that the bann is more or less on balls and public dances, the field of lecturing with or without stereopticon lantern is enlarged. The parish entertainment that has as its chief attraction an illustrated lecture by a priest from the neighboring parish is an edifying and dignified function profitable to the priest and people. But, why continue? We all agree with Monsignor Kelley that our spare time is not adequately used.

There are burning necessities and unfilled fields of activity for want of priestly zeal. Our public parks and squares in the big cities are crowded with soap-box orators issuing challenges to the faithful, and we have no trained laymen ready to answer them. Here is a work that belongs to the clergy. There are blasphemous novels and scurrillous publications advocating anti-Catholic principles, and all read by thousands of Catholics; but there is no clerical voice raised in the public rostrum to confound and refute them. There are thousands of the faithful drifting away from the truth in country and city, and there is no extra effort made to bring them back because "Father" doesn't know just what to do. He is afraid to "start something". He fears criticism. He lacks initiative;

and the abundance of "spare time" finally overpowers him and drowns him in the waves of indolence and inertia.

PERPLEXED CURATE.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have just finished reading the interesting and inspiring article of Monsignor Kelley on "Spare Time of Priests". I think we will all agree with him that even the busiest man can find time in the routine of daily life to devote to special study or work. The Right Reverend author of the article is, himself, a splendid example of a man who is using his spare time profitably. Where he finds time in his busy life is hard to see, but he evidently does, or he would not have favored us with the article.

Still, I do not think that all the suggestions which the Monsignor throws out with facile pen are very practical. For instance, if any of our priests should devote their spare time to running for the office of Mayor, as the Detroit priest did, I fancy that the Ordinary would see to it that he use his spare time in other pursuits more suited to the clerical state.

"I particularly recommend attempts at short-story writing" is a phrase of his which caught my attention, as I have to plead guilty myself to having used some spare time in turning out stories for the Catholic press. I have had a fair measure of success, too, for all the stories I have written and submitted have been accepted and published, and have been frequently copied by the Catholic press throughout the country.

Encouraged by their ready acceptance and apparent popularity, I collected some of them into a little book and put it on the market. I expected that the book would find a ready sale among the numerous readers of the papers which had published my stories, and I thought, in my simplicity, that my brother priests would be quick to encourage me by recommending the book, or by putting it in their parish or school libraries. I even thought it possible that they might go so far as to buy a copy for their own book shelves.

Taking their assistance and sympathy for granted, I went ahead and published the book in an edition of two thousand copies. Months have passed, during which I have patiently

advertised the book, without, apparently, making any impression on priests or people. The people who appreciated the stories as they appeared in the press were in no hurry to invest a dollar for them in book form. Free copies went like hot cakes, and were greatly appreciated—so much so, that some wanted a baker's dozen; but I have not found the ready market and eager appreciation that a reading of Mgr. Kelley's article would lead one to expect for the short story. The book has been advertised, the reviews have been complimentary, and all who have read the stories speak well of them, but the book is selling so slowly that it is discouraging.

As this has been the experience of three or four other writers with whom I am acquainted, and who published Catholic books in recent years, and all of whom lost money, or barely covered expenses after a great deal of financial worry and waiting, I would advise those with spare time who intend to write Catholic books to write them, and burn them, unless they can afford to give their books away. If they can give them away, they will go fast.

Yours most cordially,

WHAT'S THE USE?

APPEAL BY THE POPE FOR THE CHILDREN OF BELGIUM.

His Holiness the Pope has recently made a most earnest appeal for the little suffering children of Belgium. The Holy Father's letter, which is addressed to Cardinal Gibbons, was written at the solicitation of Mr. Herbert C. Hoover, Chairman of the Commission for Relief in Belgium. This is the only regular channel by which relief can enter Belgium, and it has the full confidence of the Sovereign Pontiff. The letter follows:

TO HIS EMINENCE, JAMES CARDINAL GIBBONS, ARCHBISHOP OF BALTIMORE.

My Lord Cardinal,

Profound compassion of a father has again moved Our heart, when We read an important letter recently sent to Us by the distinguished Chairman of the praiseworthy "Commission for Relief in Belgium", describing in few words, yet showing proof of most terrible reality, the pitiable situation of numerous Belgian children who,

during two sad years, have been suffering from the lack of that proper nourishment necessary to sustain the tender existence of budding childhood.

In most moving terms the Chairman has described how so many desolate families, after having given everything humanly possible to give, now find themselves with nothing left with which to appease the hunger of their little ones.

He has made Us see, almost as if they were passing before these very eyes, dimmed with tears, the long file, continuously increasing, of Belgian infants waiting for their daily distribution of bread; unhappy little ones whose bodies, emaciated by lack of proper nutrition, bear not infrequently the impress of some deadly sickness brought about by their failure to receive the food which children of their age require.

In his letter the Chairman has told Us how, in order to ward off so much illness, his Commission, displaying the very best of good will and stopping at no sacrifice, has arranged for the distribution to the children of a daily supplementary meal. He sorrowfully adds, however, that unhappily owing to insufficient means, the Commission has found itself unable to prepare and supply such extra food to all the babies who have need of it.

In this emergency the worthy Chairman has turned his thought and his heart to the millions of children of your happy, noble America, who, in the abundance with which they are now surrounded, could they be given an exact idea of the pitiable and unfortunate condition of their little fellow-creatures in Belgium—more especially if an appealing and encouraging word might reach them from Us—would not hesitate a moment to coöperate heartily, in accordance with some prearranged plan, to come promptly to the relief of these needy Belgian babies.

In view of this condition of affairs, We have considered the work indicated so humanitarian and so holy that, in prompt compliance with the appeal addressed to Us by those who are directing the work of the Commission, We have decided to approve and recommend it, as We hereby do endorse it most heartily by these words to you, My Lord Cardinal, and through you to the illustrious members of the American Episcopate, to the Clergy and to every generous heart; but particularly to those children of America upon whom is based every hope of success for the plan devised by this beneficent institution.

Neither do We doubt, in truth, but that the happy children of America, without distinction of faith or of class, at this approach of another winter which it is announced will be even more severe and painful than the two preceding years, will vie, in their innocent

pride, with each other to be able to extend to their little brothers and sisters of the Belgian nation, even though across the immense ocean, the helping hand and the offerings of that charity which knows no distance.

The words of our Divine Redeemer: "As long as you did it to one of these My least brethren, you did it to Me" (Matthew, xxv, 40), so appropriately brought to mind in these circumstances, are a sure pledge of heavenly pleasure and reward; while We feel likewise how greatly, in this period of atrocious fratricidal carnage, even in the eyes of the world, are ennobled the people of more fortunate lands by the performance of true and loving deeds and by the pouring of a little balm upon the wounds of those less fortunate.

In the full faith that Your Eminence, efficaciously aided by all, according to their means and strength, will do as much as may be in your power to favor this initiative, in proof of the loving interest which We have for its successful outcome, We send to you enclosed Our contribution of Ten Thousand Lire, which gift, if it be inadequate to the needs of the occasion and appears slight in itself, is not however such, when one considers the condition of this Apostolic See in the present unhappy moment.

At the same time, while being particularly happy to represent upon this earth that Jesus who was the Divine Friend of little children, we invoke from Our heart upon all those who shall second and aid this noble and delicate undertaking an abundance of blessings and heavenly rewards, of which is a pledge the Apostolic Benediction which, with very special affection we impart to you, My Lord Cardinal, to your two Colleagues in the Sacred College, to the Bishops, Clergy and to all the Faithful of the United States.

BENEDICT PP. XV.

From the Vatican, 28 October, 1916.

INSTRUCTING OUR CATHOLIC PEOPLE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Few priests exercising the ministry, at least in places or districts where there is no parish school, have failed to realize that quite a number of the faithful have not a passable understanding of many if not most of the principal doctrines of faith. It is practically certain that if these people were questioned, say, as to the supernatural life of the soul, the kinds and effects of sin, the necessity and the means of spiritual rehabilitation, the economy of sanctification through the Sacraments, the nature and value of the Mass, the true meaning and

purpose of Holy Communion and the Real Presence, the meaning and fruits of the Incarnation—it is practically certain, I repeat, that if these people were individually questioned as to any of these things, their answer, if any were forthcoming, would be appallingly inadequate.

Hence it is that even the simplest instruction at the Sunday Mass benefits them but little, if at all. They do not understand the value or meaning of its terminology. Herein, also, is the explanation of what must seem a puzzle, namely, how it is that so many Catholics not at all irreligious or vicious at heart, make light of, and disregard to such an extent, the great duties and helps of religion. It is because they do not understand them. Their religion is to them as a country with which they are not familiar, and into which they never penetrated far beyond the frontier. If it were otherwise, they would in all probability be thoroughly practical Catholics, keenly appreciative of their holy religion.

A Suggestion.

Now in missions or districts wherein there is no parish school and the conditions I have described obtain, might it not be well for the pastor to introduce the practice of reading, every Sunday, to his congregation, immediately before the regular sermon or instruction, in a form at once clear and brief, the more important truths of our holy religion? By dint of hearing them distinctly and repeatedly enunciated, might not even the more ignorant eventually come to understand, remember, and be duly impressed and influenced by them?

It does not seem that such a practice would be an innovation. For in his *Avis aux Jeunes Curés*, the justly celebrated and apostolic Père Lejeune exhorted pastors to proclaim frequently and distinctly, at the *prône*, the great truths of Faith; and it was a custom with him to introduce, after his discourses, an abridgment of Christian doctrine. In Ireland, it is an ancient and constant practice with the officiating priest, to read aloud, every Sunday, immediately before the celebration of the Divine Mysteries, the Acts of Faith, Hope, and Charity, and a Prayer before Mass, in which certainly the chief truths of religion are clearly expressed.

Evidently, I would have my table or syllabus of religious truths comprise more than those great fundamental ones of which an explicit knowledge is declared necessary for salvation. To these I would add some others, such as those regarding the soul's supernatural state and destiny, sin, justification, the divine law, the Church. How many and which they should be, and how best expressed, would, of course, be matter for consideration and discussion.

I venture to hope that my brethren in the ministry may not judge my proposal unpractical or valueless, and that they may help by kindly counsel and suggestion to give it form and effect.

C. M.

BLESSING OF NEWLY ORDAINED PRIESTS.

Qu. Is there any indulgence attached to the blessing usually given by newly ordained priests on occasion of their first Mass? People are in the habit of waiting for that blessing, in which they kiss the anointed hand of the young levite. There is no announcement of indulgences on such occasions.

Resp. There is no special indulgence attached to the blessing of the newly ordained priest apart from that granted to those who attend the first Mass and the Ordination service. In the case of the latter Pope Leo XIII granted *a plenary indulgence*, to the priest himself, and to all relatives (to the third degree of consanguinity included) who attend the solemn function of the first Mass; also, *a partial indulgence of seven years and seven quarantines* to all the faithful attending in like manner. The usual conditions of Confession, Holy Communion, and prayer according to the intention of the Sovereign Pontiff, are required in all cases. Pope Sixtus V had granted similar indulgences to religious.[1]

THE MORALITY OF ANTI-CONCEPTIVE DEVICES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Having read Father Slater's article on "Anti-Conceptive Devices" in your November number, in which the writer states that he offers his contribution in order that priests by their in-

[1] S. C. Ind., 16 January, 1886. Raccolta, nn. 596 and 663.

fluence may be of help to their fellowmen, I note a quotation from Dr. Mary Scharlieb, which states: "From the use by the wife of a douche or a quinine pessary, or from the use by the husband of a sheath, I do not see that any physical injury results . . ." Lest any reader attach overmuch authority to that opinion, I would like to add the words of an eminent specialist, Dr. Gardner on the subject: "It is undeniable," he writes, "that *all the methods* employed to prevent pregnancy are *physically* injurious. It should require but a moment's consideration to convince any one of the harmfulness of the common use of cold ablutions, astringent infusions, and various medicated washes . . . Few are rash enough to cover a gouty toe, rheumatic knee or erysipelatous head with cold water. Yet, when in the general state of nervous and physical excitement attendant upon coitus, the organs principally engaged in this act are congested and turgid with blood, do you think you can with impunity throw a flood of cold or even lukewarm water far into the vitals in a continued stream? . . . Powerful medicinal astringents suddenly corrugate and close the glandular structure of the parts, and this is followed by a corresponding reaction, and the final result is debility and exhaustion, signalized by leucorrhoea, prolapsus, and other diseases." Speaking of intermediate tegumentary coverings, the doctor adds, "they produce, as alleged by the best modern (French) writers, certain *physical* lesions from their irritating presence as foreign bodies, also from the chemicals employed in their fabrication, and other effects inseparable from their employment, oftentimes of a really serious nature." [1]

GALVESTONIENSIS.

THE ST. LOUIS "PASTORAL-BLATT."

The St. Louis *Pastoral-Blatt* has just completed its fiftieth year of active service. For half a century it has furnished the German-speaking clergy of the United States with that special aid—information, direction, suggestion and encouragement—which belongs to the province of a literary periodical devoted to the exclusive interests of the Catholic priesthood. The December issue is given over to a succinct review of the

[1] *The Shame of the Human Race.* By Rev. F. G. Tyrrell, D.D. Chap. XI.

magazine's past history, introduced by a spirited Jubilee Ode from the pen of Father John Rothensteiner, the American priest whose mastery of the two languages, English and German, has gained him recognition as a poet in both tongues.

The *Pastoral-Blatt* owes its origin to the initiative of the Rev. Michael Heiss, while rector of the Salesianum Seminary. He never edited it, though he was a constant contributor, until his elevation to the episcopal see of La Crosse, two years later, and his promotion afterward to the archiepiscopal see of Milwaukee, obliged him to direct his activities into administrative channels. The editorship from the outset was consigned to a St. Louis priest, the later Vicar General of that diocese, Father H. Muehlsiepen. The connexion of the Seminary in Milwaukee and the clergy of St. Louis was brought about through Fr. Christopher Wapelhorst, a St. Louis priest who had been called to teach at the Salesianum, and who was an enthusiastic promoter of the project proposed by Father Heiss. It was the St. Louis clergy who not merely furnished the editorial staff but also pledged the financial support of the undertaking. Fr. Muehlsiepen associated with him a young priest, Father Faerber, whose learning and particular intellectual tastes fitted him exceptionally for pastoral literary work. The record of his industry and erudition is to be found not only in the pages of the *Pastoral-Blatt*, but in those admirable catechetical studies published by him and to which he devoted a large part of his literary activity in later days.

These two priests, in union with some others of the diocese of St. Louis, not only sustained the undertaking of the *Pastoral-Blatt*, but they set about creating a taste for good books by the founding of a *Society for the Propagation of Good Reading*. In order to facilitate the spread of solid Catholic literature they made affiliation with the old Freiburg firm of Benjamin Herder in Europe and induced that house to found a branch establishment in St. Louis under the management of Mr. Gummersbach.

We need not dwell upon the excellent work done by the *Pastoral-Blatt*, its unswerving orthodoxy, practical incentive to priestly piety, solid learning, and timely zeal in all that has made for the upbuilding of our Holy Church in the United States. The mantle of Fathers Heiss, Muehlsiepen and Faerber

has fallen on worthy shoulders in the present editor, Father Holweck, whose learning is amply attested by his *Fasti Mariani* and his valuable disquisitions on medieval ethics and liturgy. The difficulties which confronted the first founders of the *Pastoral-Blatt* have not wholly passed away. The increase in the course of years among the German population has been offset by the habits of the younger clergy who, being mostly native-born, make their pastoral studies and reading largely from English sources because these are more easily accessible and in accord with their daily surroundings. This necessarily limits the circle of readers commanded by a German periodical like the *Pastoral-Blatt.* But the organ stands for principles and methods with which we cannot easily dispense, whatever the language or the extent of its circulation. The sacrifices its supporters have made, and in some sense are still making, to maintain its original standard, are not a vain expenditure of energy or money for the sake of upholding merely old traditions. Unswerving fidelity to Catholic orthodoxy, absolute loyalty to the authority of the Roman See in matters of faith and moral teaching, a solid scholarship without pretension, and a moderation in controversy which bears testimony to the sincerity of priestly brotherhood, have uniformly characterized the conduct and editorship of the *Pastoral-Blatt* for half a century. These elements have been a silent but effective influence for edification among our clergy; and THE ECCLESIASTICAL REVIEW gladly records its indebtedness to the *Pastoral-Blatt* for incentives to high efforts, and for the example to maintain Catholic principle above temporal successes in the conduct of a magazine for the clergy. May our St. Louis co-laborer retain its virile life in defence of priestly activity for our holy faith and the salvation of souls—AD MULTOS ANNOS.

CO-OPERATING WITH THE CHARITY OF THE Y. W. C. A.

To the Editor, THE ECCLESIASTICAL REVIEW.

Your article in the December issue of the REVIEW, on the Y. W. C. A. in America, will, I dare say, surprise and even shock some of your readers. I fear it will be taken by many as an encouragement to join the Y. W. C. A. and the Y. M. C. A. I am not sufficiently conversant with the rules of the Y. W. C. A. to speak with authority

of it, but I know that the Y. M. C. A. is an association which no self-respecting Catholic may join. While calling itself Christian, it excludes the largest body of Christians, namely Catholics, from full membership. It will take their money, and give them athletic sports, etc., and at the same time it virtually says to them: "As far as being Christians, you are in our eyes on the same level with the Jews." I do not see how any manly Catholic man, or self-respecting Catholic woman, can join an organization which thus insults them.

R.

If any priest finds in the article on the Y. W. C. A. in our December number a note of encouragement to join the Y. W. C. A., he has failed to read it with sufficient attention or understanding. The REVIEW appeals to the clergy alone. It does not even admit, ordinarily, much less cater to the subscription of laymen or women. In the case under discussion it counsels priests to take a rational view of the particular needs of penitents, young women who, earning their daily bread in large establishments where non-Catholics exercise a leading influence, are at times urged to coöperate—not in religious worship—but in charities, with their sisters not of the same faith, with whom they are bound together in social and industrial matters.

Priests are, we trust, in no danger of joining the Association.

The fact that the non-Catholics of the Y. W. C. A. call themselves Christians and wish to be Christians is not to their discredit. It is preferable that they should be so, rather than call themselves pagans or infidels.

The professed aim of the Young Women's Christian Association is the moral, social, and intellectual well-being of young women. They are banded together to encourage thrift, purity, and to afford help in cases of sickness. The means adopted are evening classes, reading-rooms, gymnasiums, holiday-homes, circulating libraries, total abstinence, saving funds, intelligence bureaus for securing positions, and aid to travellers.

Opportunities are afforded for instruction in religious knowledge (Bible classes) and for common worship, but attendance at these is not obligatory, nor a condition of membership. These adjuncts are offered as opportunities for improvement.

There is no restriction of membership or of the enjoyment of the benefits which the Association offers. It takes the membership fee and offers the members in return athletic sports

and other good things. But there is restriction in the management. Catholics are not eligible to the managerial positions; and that is from the non-Catholic viewpoint the only way to preserve the efficiency of the organization in trying to be a help to all classes. The Association has no mind to insult Catholics. It respects their convictions and excludes them from the management because it knows that there are certain duties incumbent upon Catholics, by reason of their profession of faith and obedience to the authority of the Church, which might interfere with the freedom of those who, though professing Christian principles, are still disinclined (whether through prejudice or ignorance) to the acceptance of the Catholic rule of faith and Catholic discipline as their guiding norm. The principles which govern the life of a Catholic are such that he can not always accommodate himself to the preferences of others in matters of religion, and the restrictions placed upon him by his own religious convictions may at times prevent him from giving his service to the majority of professing Christians who are not so strictly bound in their own convictions. His conduct would interfere with the proper control of the organization. Catholics have their convictions, allegiances, and preferences, based upon the knowledge that their faith is true. These too may become an excuse for fostering friendships and preferences that might violate the sense of equity, and thus cause dissension. With Protestants this danger, thought not remote, is less great because of their less strong religious faith, and their less strong sense of the obligations it imposes.

Whilst therefore the rule which governs the Catholic moralist to dissuade from membership in non-Catholic associations is peremptory when it concerns the integrity of faith and religious observance, especially when the Catholic is weak, or inexperienced, or ignorant, we have Christ's precept and example to show that, in the matter of charity, coöperation is always safe unless it involve an explicit or implied denial of faith, or the scandal that arises from such denial. Neither of these conditions is assumed in the case discussed by us; on the contrary they were emphasized.

It is the priest as spiritual adviser who must know where to draw the line; his discretion must determine what safe-

guards are requisite for the individual, that she or he may maintain the faith of Christ while in close association for purposes of charity or material necessity with those who profess a less perfect form of religion than Catholics do.

EXTREME UNCTION AND THE BEATIFIC VISION.

To the Editor, THE ECCLESIASTICAL REVIEW.

Whilst I do not want to open a controversy in the matter of Father Richards' statement in the December number of the REVIEW, that the reception of Extreme Unction obtains for the soul the immediate enjoyment of the Beatific Vision, I would lodge a mild protest against his assurance on the subject. Some one commenting on a former article in the same vein by Fr. Tecklenburg suggested that the effect of Extreme Unction was indeed the remission of sin; but that it does not follow that all punishment is thereby also cancelled. This is entirely in accord with the traditional teaching of the Church and the great majority of Catholic theologians.

Father Richards states that the Greek word *egerei* ("will raise up") cannot refer to purgatory. That would seem to depend entirely on what notion we form of purgatory. For it is not so much a question of entering purgatory that is involved in the effects of Extreme Unction, as rather what purgatory does for the soul. According to Catholic teaching it is a place of purgation or a state in which the soul is undergoing purification. Sin is atoned for by penalty, with the assurance of heaven as a result. But purgatory is also a state of purgation in which the *reliquiae* of sin—and among these we must count the psychical (apart from the physical) habits contracted by repeated acts of sin—are to be corrected before the soul takes on the habit of that perfect love which qualifies it for the enjoyment of the Beatific Vision.

The question whether the soul immediately after death can, by a single act of love, eliminate habits contrary to love, contracted during a life of sin, is not easily answered. Bellarmin thinks it possible, because sensible attractions are no longer present to the soul to prevent such an act. But there are psychical attractions as well, which probably remain; and it is much more reasonable to assume with Suarez and others that,

" Pravi habitus ex peccatis relicti non tolluntur per gratiae infusionem quantumvis perfectam; et ideo non tolluntur per hoc sacramentum magis quam per alia. Unde experientia constat, eum, qui in aegritudine hoc suscipit sacramentum, si postea convalescat, eosdem habitus sentire." A recent Jesuit theologian, Fr. Kern,[1] commenting on Sainte-Beuve's argument to the contrary replies: " Quae arbitrarie sunt conficta, adversantur essentiali modo operandi sacramentorum et, quod in nostra quaestione praecipuum est, excludunt opinionem, abstersionem reliquiarum sensu exposito esse Extremae Unctionis effectum essentialem. Affert quidem sacramentum auxilia contra dictas reliquias peccatorum; at non tollendo vitiosos habitus in se, sed largiendo robur ad superanda pericula salutis quae ex illis reliquiis maxime imminent homini graviter infirmo."

It seems therefore much more likely that the effects of Extreme Unction, so far as they consist in a destruction even of the habits of sin in the soul (to be eliminated after death in virtue of the Sacrament), vary according to the nature of these habits and the consequent power of the soul to elicit acts of divine love, sufficiently strong to counteract them.

Furthermore, we have the constant practice of the Church recommending the suffrages of the faithful for the departed whom she supposes to have been beneficiaries of the Sacrament of Extreme Unction. Hence we may safely remain on the side of those theologians who leave the attainment of what is indeed the immediate object of the last Sacrament, that is, the Beatific Vision, to the discerning judgment of God.

" Quantum vero poenae per hoc sacramentum tollatur, theologi definire non audent. Neque vero omnem reatum poenae semper auferri inde sequi videtur, quod alias suffragia, per sacrificia missae e. g. facta, saepissime inutilia essent. Itaque dicunt sacramentum ex sese habere vim omnem reatum poenae dimittendi, sed de facto poenam dimittere juxta dispositionem et devotionem suscipientis, quae plus minus perfecta esse potest, ideoque non semper totam auferre." [2]

H.

[1] *De Sacramento Extremae Unctionis*—Tractatus dogmaticus.

[2] De Effectibus Sacr. Extremae Unctionis. Dissertatio Historico-Dogmatica. Ign. Schmitz, p. 80.

A THEORETICAL QUESTION AGAIN.

As the opinion quoted from Wapelhorst in the REVIEW for October, 1916 (page 432), in regard to the validity of consecration at the second Mass when a priest, binating, uses the same chalice as in the first Mass, has given rise to misunderstandings, we return to the question. There is first of all the practical question, namely how to avoid a mixture of even a small quantity of the consecrated species with unconsecrated wine, and there the rubricists, adhering to the safer view, advise that every means should be taken to consume the last particles of the consecrated species before placing the wine in the chalice for the second Mass. If, as we said, these prescriptions are followed with care, the question becomes a purely theoretical one. The theoretical question is, what happens when unconsecrated wine is mixed with a few drops, or one drop, of the consecrated species? The *communior sententia*, quoted by Wapelhorst, is that the sacred species remain, especially if the wine be of the same kind, that is, color, taste, fragrance, and so forth. It is a fact that, as we have just said, this is the more common opinion, especially among rubricists. Suarez (Disp. LVII, Sect. IV) says: "Quando species consecratae miscentur vino non consecrato, sub eis semper manet sanguis Christi. Est communis sententia." An array of authorities follows, the strongest of which is from the paragraph *Quaesivisti*. Indeed, the canonists seem to be in almost unanimous agreement with the rubricists. Barbosa, for instance, says:[1] "Contra (S. Thomae sententiam) videntur sentire *fere omnes theologi*." There is another opinion, namely that, no matter how small the quantity of unconsecrated wine that is mixed with the species, the Real Presence ceases: "Non manet sub toto". This opinion is rare. The third opinion is that all depends on the quantity of the unconsecrated wine. This is the opinion of St. Thomas: "Manifestum est quod corpus et sanguis Christi remanent in hoc sacramento quamdiu illae species manent eaedem numero; consecratur enim hic panis et hoc vinum. Unde, si fiat tanta permixtio liquoris cuiuscumque quod pertingat ad totum vinum consecratum et fiat permixtum, erit aliud numero, et non remanebit ibi sanguis

[1] *Collectanea Doct. in Lib. III Decretalium*, p. 405.

Christi; si vero fiat tam parva alicuius liquoris adiunctio quod non possit diffundi per totum, sed usque ad aliquam partem specierum, desinet esse sanguis Christi sub illa parte vini consecrati, remanebit tamen sub alia." [2] This doctrine of St. Thomas, namely that, if the quantity of unconsecrated wine is large enough, the Real Presence ceases in the few drops of consecrated species remaining in the chalice, is sufficiently authoritative to remove all reasonable misgiving in the mind of the celebrant at the second Mass. At the same time, he should not neglect the rubrical prescriptions which, if strictly observed, will keep the problem in the purely theoretical plane.

THE ARMY CHAPLAIN'S DUTIES.

Qu. Writing on the chaplain in the United States Army (ECCLES. REVIEW, March, 1915) Father Waring mentions, among others, the following duties of the chaplain: He is required to conduct appropriate services for men of other faiths; he is required to perform the marriage ceremony for all who belong to his regiment, whether they are of his faith or not; he must attend funerals, without reference to the religion of the deceased. Now, it seems to me that these duties involve "communicatio in divinis cum haereticis," and I should be interested in knowing what are the theological principles by which these practices are justified.

Resp. Not only priests but lay people as well are forbidden to take formal, implicit or explicit, part in false rites or ceremonies. They are forbidden to take material part in such rites when there is danger of scandal or perversion. But if danger of scandal is removed, they may, even publicly, take part in services when there is in the rites performed neither a profession of false religion nor any contempt of true religion. This, however, supposes that there is a grave cause. So far natural and divine law. We come now to positive legislation. Lay people may be, and in some countries are, forbidden to be present at any kind of non-Catholic service. A priest is forbidden, by a decree of the Holy Office, from accompanying the corpse of a heretic to the cemetery, in places where there is no Protestant minister. A priest, again by force of positive legislation, may not act as official witness, in his civil capacity,

[2] Sum. Theol., III, LXXVII, 8, corpus art.

at the marriage of non-Catholics. And there are many other enactments of positive ecclesiastical law—bearing on "communicatio in divinis cum haereticis". The case of the chaplain is this. When the requirements of the natural and divine law are fulfilled, when the rite in question is not a distinctly heretical service, when there is no danger of scandal or perversion, the peculiar position of the chaplain and the special nature of his duties seem, by common consent, to exempt him from the restrictions imposed by positive law. What Noldin says of the following case, "Licite Catholicus cum protestante simul orationem dominicam vel alias preces recitare potest, quia in hac actione non continetur professio falsae religionis", states the natural and divine law. Circumstances may be such that ecclesiastical authority may rightly forbid even such "communication", as it has done in the cases mentioned above. The principle by which we should justify the chaplain's conduct is, therefore, that divine and natural law does not forbid him to do as he does, and positive legislation in the matter is presumed to make an exception in his case, on account of his position.

IMPEDIMENT OF CLANDESTINITY.

Qu. In the issue of the REVIEW for October, 1916, pages 431, it is stated in answer to a question regarding the revalidation of marriage, that a priest using the faculties granted by the Holy Office in 1888, and 1889, cannot dispense from the impediment of clandestinity, and that consequently for the ceremony of revalidation he must have two witnesses. This would not seem to be correct. According to the decree of the Holy Office of 1888, Ordinaries either by themselves or through an ecclesiastic appointed by them, can dispense from all impediments except priesthood and licit affinity in the direct line. In this decree no exception is made with regard to the impediment of clandestinity, and therefore there is no reason to suppose that this impediment cannot be dispensed with, for "ubi lex non distinguit, nec nos distinguere debemus." Were it not permitted to dispense from his impediment, the Holy Office would surely have included it among the other exceptions. This was the common doctrine until the question was definitely settled by a response of the Holy Office, 13 December, 1899, to the following doubt: "Utrum in citatis decretis (i. e. Leonis XIII, 1888 et 1889) vere comprehendatur etiam facultas dispensandi ab impedimento clandestinitatis;

adeo ut ex. gr. parochus, ab Episcopo habitualiter delegatus, possit in sua paroecia vel coniungere non suos sed extraneos inibi casu existentes, dispensando a praesentia parochi proprii, ad quem nullimode valeat haberi recursus, vel etiam coniungere suos, sed *sine testibus,* pariter dispensando ab eorum praesentia, cum omnino non sint qui testium munere fungi possint." The answer of the Sacred Congregation to this doubt was in the affirmative, and this affirmative reply was subsequently approved of by the Pope himself. It is therefore clear from this reply that in the case the priest could have dispensed from the impediment of clandestinity, were this necessary, and that consequently he could have revalidated the marriage without the presence of two witnesses. Nor can the legislation of Pius X relating to dispensations *in periculo mortis* be urged as an objection to this, for it is generally admitted that this, instead of nullifying and abrogating, rather completes and amplifies the Leonine legislation. This opinion is upheld by De Smet, and many others whom he cites in his work, *Betrothment and Marriage,* Vol. II, no. 369.

LECTOR.

Resp. The point raised by our correspondent is due, we think, to a misunderstanding. The priest, in the circumstances, can dispense from all impediments that may have invalidated the first marriage, with the exception of the two mentioned, namely priestly ordination and affinity "in linea recta ex copula licita". In celebrating the second marriage, the deathbed marriage, he is however obliged to have two witnesses to the ceremony and can only dispense from the impediment of clandestinity, "quando omnino non sint qui testium munere fungi possint". These are the words of the decree itself. We suppose, throughout the case, that the priest in question, although not the pastor, was at least a missionary to whom the Ordinary had given the usual delegation of faculties.

BINATION FOR BENEFIT OF SISTERS.

Qu. Our parish is a large one. Next door to the parish church is a convent of teaching sisters. The sisters are not bound by enclosure, hence are free to go out. There are about sixty sisters in the convent, for it is the mother-house; even the novices and postulants go out, every morning, to teach in the different parish schools of the city. The sisters have no regularly appointed chaplain, but the priests attached to the parish act as chaplains, celebrating Mass,

every weekday morning, in the convent chapel. On Sundays, however, the sisters have no Mass in their chapel, but one of the priests gives them Holy Communion, after which they attend Mass, in the parish church, as it is only thirty feet distant from the convent. Now, in the community are three or four very old sisters and one or two who are sick. Of course, it would be physically impossible for these to attend Mass in the church. So the two following questions have arisen, and diverse opinions have been given. Would you please give the very valuable opinion of the ECCLESIASTICAL REVIEW?

1. Would it be lawful for one of the priests of the parish to binate on Sundays, so that the old and sick sisters, never more than six in number, might have the great consolation of hearing Mass on Sundays?

2. Supposing that a regular chaplain be appointed, would he be justified in saying one Mass on a Sunday morning in the convent chapel, and a second in the parish church?

It must be understood that the sisters live next door to the church. No hardship is imposed on them by asking them to attend Mass in the parish church. As a matter of fact, they all attend there, for a second and third Mass. Of course it goes without saying that the old and invalid sisters could not attend Mass outside their convent.

What should the chaplain do, if the pastor wants him to say a Mass, in the parish church? Should he let the sisters go without Mass, or could he binate?

Resp. The general principles governing the faculty of binating on Sundays and holidays of obligation have been explained more than once in the pages of the REVIEW. Briefly, the Ordinary, that is, the bishop or vicar apostolic, has the power to grant the privilege "gravi ex causa." Naturally this phrase is capable of many applications and interpretations, and many *dubia* have been formulated and decided under this head. For instance, a decree of the S. Congregation of the Council decides that the "greater convenience" of the people in the parish is not a sufficient reason; there must be a question of at least the difficulty of fulfilling the Sunday and holiday obligation of hearing Mass. It should, however, be borne in mind that, while this is the *jus commune*, the practice of the Church has been to interpret the "gravis causa" more leniently in so-called missionary countries, in which, as Sabetti says, "requiritur sane necessitas aliqua, sed minor". Or, as the third Plenary Council of Baltimore expresses it, "Maluit (Ecclesia)

potius rem decernendam relinquere judicio Ordinariorum, ut in prudentia et caritate sua pro causae gravitate Missam iterent vel a suis missionariis iterari permittant". Lehmkuhl (Vol. II, 295) records that in 1688 the S. Congregation of the Holy Office decided that it would not be a "sufficient reason" if it were a question of fifteen or twenty persons missing Mass; and yet, in the same year, the S. Congregation of the Propaganda judged it a sufficient reason if ten or twelve *servants* would otherwise be unable to hear Mass. From which he fairly concludes: "Quare non ex solo numero sed etiam *ex hominum conditione* et necessitate ratio desumenda est". It would seem, therefore, that in the case before us the matter should be referred to the Ordinary of the diocese, who would, we believe, be justified in granting a favorable answer.

NUMBER OF CANDLES AT BENEDICTION.

Qu. Being in doubt as to the number of wax candles to be used for adoration of the Blessed Sacrament, and also for Benediction, and hearing so many contradictory statements, some directing the use of twelve wax candles and some of six (and lately we heard that wax was not necessary except at Mass), we take the liberty of asking you to inform us on this subject.

Resp. There is a diversity of opinion regarding the number of wax candles required at Benediction and Exposition of the Blessed Sacrament. Wapelhorst (Ed. IX^{a}, n. 217) says that "ten or twelve candles of pure wax" are required to be lighted for Benediction, and in a footnote he refers to a decree of 20 May, 1882. A decree of the S. Congregation of Rites, dated 15 March, 1698, orders "at least six candles" for Exposition. More recent decrees, however, such as that of 8 February, 1879, require, even for the poorest churches of the diocese a minimum of twelve candles for public Exposition of the Blessed Sacrament, and this seems to be the general practice. The candles should be of wax.[1]

QUESTION OF CREMATION.

Qu. I enclose an advertisement of a book on Cremation which claims that one of its authors is a Catholic priest. Would it not be well to state briefly in the REVIEW the attitude of the Church on the question?

[1] See ECCLES. REVIEW, Vol. I, p. 271; Vol. II, p. 110.

Resp. The printed pages which our correspondent was so kind as to send us tell how a certain Crematory Association appropriated a small sum of money for the purpose of conducting a campaign "on the religious, sentimental, economical and hygienic advantages of cremation of the human body after death, as contrasted with burial in the ground". Apparently a portion of the amount appropriated was spent on the publication of a booklet "containing the authorized statements of a Protestant minister, a Catholic priest, and a Jewish rabbi. Each divine advocates cremation, and shows it to be in harmony with Biblical teaching and the doctrines of his faith." The task of the "divines", especially of the priest and the rabbi, must have been a difficult one, and when the advertisement before us characterizes their arguments as "too brutally logical to even be published in an advertisement", we confess to a suspicion that the rare adverbial qualification of the word "logical" may be more appropriate than complimentary. The Catholic Church has not only condemned the practice of cremation (except in extraordinary cases of epidemic, etc.), but has also forbidden Catholics to join societies for promoting the practice, and decreed explicitly, "Non licet umquam cremationi cooperari mandato vel consilio".[1] Other enactments prohibit ecclesiastical burial services in the case of a person who voluntarily decided to have his remains cremated; in case the decision was made by relatives or others, the body may be taken to the church and the usual rites performed, but the clergy are forbidden to accompany the funeral to the crematory. It is understood, naturally, that a priest may defend the proposition that cremation is not *in se* and intrinsically evil. There is, however, a vast difference between this academic thesis and the active formal promotion of cremation and its "religious, sentimental, economic and hygienic advantages". Indeed, moralists are of opinion that it is wrong to promote the practice or recommend it even in the case of those who are not bound by the legislation of the Church.

[1] Cf. Decree of S. U. I., 27 July, 1892.

CATHOLIC AUTHORS AND EPISCOPAL APPROBATION.

Qu. In connexion with Monsignor Meehan's article in the October REVIEW on Catholic Authors and Ecclesiastical Approbation, a plea in a recent number of the *Ave Maria* urging priests to make more use of the daily press to correct misstatements of the Church's doctrine and practices gives rise to the following questions:

1. According to the directions of the Motu proprio *Sacrorum Antistitum,* is ecclesiastical approbation of the Ordinary required before such corrections can be sent by a priest to the daily paper?

2. Is it the practice of bishops in this country to forbid priests by a diocesan statute to print such corrections without the express permission of the Ordinary? If the good work recommended by the *Ave Maria* is to be of any use, it would seem that such corrections should be sent without the delays and formalities involved in official approbations.

APOLOGETICUS.

Resp. On page 383 of Monsignor Meehan's article it is stated that *books* on certain subjects and *all writings*, however brief, which have a special bearing on religion and morals must be submitted. These statements are based on paragraph 41 of the Constitution *Officiorum et Munerum.* Paragraph 41 reads, *prope finem*: "Ac generaliter scripta omnia in quibus religionis et morum honestatis specialiter intersit". "Scripta omnia" would, of course, include all articles and treatises, no matter how brief, published in newspapers or elsewhere. It is to be noted, however, that these writings must treat of religion and morals, and that they must be of special importance. Vermeersch,[1] for example, interprets "Scripta, quorum argumentum sit pro religione vel moribus peculiaris momenti, ob quod merito ab ecclesia recognitio praevia sit exigenda"; and Cardinal Gennari[2] agrees: "Qui non si parla di libri solo, ma di qualunque scritto, e però anche di periodici e di giornali . . . senza dubbio di giornali cattolici, che intendono defendere la religione e la morale cattolica. Non basta, però, qualunque trattazione sui detti argomenti, ma si richiede che lo scritto abbia *uno speciale interesse* sulla religione e sull' onestà dei costumi." It would seem, then, that, so far as the general

[1] *De Prohibitione et Censura Librorum*, n. 118, ad 3.
[2] *La Costituzione "Officiorum"*, p. 49.

legislation in the matter is concerned, the brevity of the communication to the press would not exempt it from the requirement of ecclesiastical approbation, but its lack of special importance or interest may do so. When, for example, a certain periodical published some years ago an account of a pontifical High Mass in which the celebrant was described as wearing "a chasuble to which were appended a pair of thurifers," no kind of approbation would be required for a communication which aimed at correcting the ludicrous error.

The second query may be answered in the negative, so far as we know the general practice in this country. Under the general provisions of the law, the Ordinary may impose such restrictions in the matter as he deems necessary. Where, owing to the fact that, as sometimes happens, those who are least qualified may be the first to rush into print in order to correct current misstatements, a remedy may be found in the designation of a few writers whose duty it would be to watch out for misstatements in regard to doctrine and morals and make corrections without delay.

REMOVAL OF BLESSED SACRAMENT TO SACRISTY FOR PRIVATE DEVOTION.

Qu. Father X, for grave reasons, has obtained permission from the Ordinary to say week-day Masses in the sacristy. Now, he wishes to know if he may lawfully bring the Blessed Sacrament from the church to the sacristy tabernacle for one hour of private devotion each week. To spend an hour in the unheated church would be for him, if not impossible, at least gravely inconvenient.

Resp. There is here a conflict of devotional instincts, so to speak. On the one hand, there is the very priestly desire to spend an hour before the Blessed Sacrament; on the other, there is what may be called, at least, a semblance of *deordinatio* in transferring the Blessed Sacrament to the sacristy for the sake of private devotion. It is forbidden to open the tabernacle for the purpose of saying prayers privately before it, and an *a pari* reasoning would seem to discountenance the transfer of the Blessed Sacrament for private devotion. Could not Father X find a practical solution by arranging his hour of adoration in such a way that he would merely have to

heat his church an hour before the usual time on Saturday, or to keep it heated an hour after the usual time on Sunday or Monday?

CONFITEOR IN MASS WITHOUT SERVER.

Qu. When a priest has no server (*minister*) should he repeat the Confiteor? Should he omit the words "et vos fratres"?

Resp. If a priest is obliged to celebrate without a server or the server is unable to recite the Confiteor, he says the Confiteor only once [1] and omits the words "et vos fratres" and "et vobis fratribus." [2]

CONFESSION FOR GAINING INDULGENCES.

In the December number of the REVIEW, page 683, a decree of 11 March, 1908, is referred to as the latest decree on the subject of confession as a requisite for gaining indulgences. There is, however, a still later decree, that of 23 April, 1914, which declares that a confession made within eight days before the time at which the indulgence may be gained is sufficient: "Ut ad quaslibet lucrandas indulgentias sufficiens habeatur confessio sacramentalis ultimo octiduo ante diem pro lucranda indulgentia designatum peracta; dummodo tamen non oporteat ut secundum prudens confessarii judicium aliquis ex Christifidelibus aliter se gerat". The latter part of the sentence would seem to refer to those who, "in the prudent judgment of the confessor", could not safely be allowed to receive Holy Communion without going to confession more frequently than once a week.

[1] Cf. Decree S. Congr. Rites, 3368, ad 1um.

[2] See REVIEW, Vol. XXXVII, p. 657.

Criticisms and Notes.

DISTRIBUTIVE JUSTICE.—The Right and Wrong of our Present Distribution of Wealth. By John A. Ryan, D. D., Associate Professor of Political Science at the Catholic University of America; Professor of Economics at Trinity College. The Macmillan Co., New York. 1916. Pp. xviii—442.

In the average circumstances of life it is a relatively easy thing to measure, if not to settle, the claims of commutative justice. If you order a suit from Mr. Goldtschneider and he charge you fifty dollars, you are quite sure you owe him that amount if you want the clothes. On the other hand, however, when the affair concerns distributive justice, the process of measurement is by no means so easy. The claim here is based, not as in the previous case upon equality *rei ad rem*, but upon equity, due proportion *onerum et meritorum*. How complicated the problem may here become is manifest as soon as we confront the multiplicity of relations of persons and things involved in the case. Should, for instance, Mr. Goldtschneider's conscience be sensitive, it may find itself perplexed when he asks himself how much of your fifty dollars he ought to pay out in wages to his seamstresses, how much to his foreman, cutter, clerks, messenger boys; how much he may charge to rent on the plant; what may be assigned to interest on capital; how much he should keep as profit on management, goods, and so on. And yet the problem of the individual distributor is child's play, if compared with those involved in the distribution of the products of a large community, and still more of an entire nation.

Four armies of agencies are here at work: (1) landlords, who own the land; (2) capitalists, who provide money and machinery; (3) managers, who contribute skill, enterprise, and business tact; (4) laborers, who furnish brawn and some brain—human energy. The first two of these four agencies contribute things, material instruments; the other two put personal energy into the product. Now take the whole national income; how much of it all should, according to the equities of distributive justice, go to land as rent, to capital as interest, to management as profits, to labor as wages? It is to the discussion of these vastly complicated questions that the volume before us is devoted.

Probably most people are dissatisfied with the mode and measure of distributing the nation's products at the present time. Landlords want more rent, capitalists more interest, business more profits, workers more wages. The demands of each of these agents have

frequently been discussed in special economic treatises. The author himself of the present volume has written a well-known work on the *Living Wage*. But outside of the book at hand there is probably no single work in which the claims of all productional factors are discussed; each one in turn and all interrelatedly.

First in order come the landowners. Are the claims of these agents based on justice? Is the present system of private ownership of land just? Ought not the land, the Creator's gift to man, be held collectively, by the community, the state? Socialists claim that it should. On the other hand, were it not more just and more advantageous to society that land be nationalized and be leased out to those who want to use it, in return for the payment of a flexible tax—rent being thus converted into tax—as the Georgites would have it? Dr. Ryan, tracing the history of landownership, finds that private ownership has been practically universal ever since men began to till the soil in settled communities. Moreover, he claims that not only are the arguments of Socialists and Single-Taxers against the justice of the institution invalid, but also that the present system, eliminating certain defects, is economically and socially preferable. The defects, he finds, are the promotion of certain monopolies, such as that of coal, iron, oil, natural gas, lumber, etc., and the excessive accumulations of land in the hands of individuals and corporations. These and other defects may, he thinks, be remedied. First, all mineral, timber, gas, oil, grazing- and water-power lands that are now publicly owned should remain so and be leased by government to private individuals and corporations. Secondly, cities should purchase land and lease it for long periods to those who wish to utilize it for legitimate purposes. Thirdly, "by means of taxation the State might appropriate the future increases of land values, subject to the reimbursement of private owners for resulting decreases in value; and it could transfer the taxes on improvements and personal property to land, provided that the process were sufficiently gradual to prevent any substantial decline in land values. In some cases the State might hasten the dissolution of exceptionally large and valuable estates through the imposition of a supertax."

Taking up the second agency of production, capital, the Socialist arguments against interest are shown to be invalid. But this does not prove that the arguments usually adduced for the justice of interest are conclusive. Neither the alleged productivity of money, nor the claim of service or of abstinence, nor legal permission, Dr. Ryan holds, does of itself, nor do all these combined, justify interest. The "main and sufficient justification is to be found in the presumptive title which arises out of possession, in the absence of any adverse claimant with a stronger title to this particular share of the product."

Capital, it must be admitted, very frequently gets its undue share in the shape of interest. A remedy might be to reduce the rate of interest. In this measure, however, Dr. Ryan places little faith. A wider diffusion of capital through coöperative enterprise seems to him more hopeful. "Through coöperation the weaker farmers, merchants, and consumers can do business, obtain goods at lower costs, and save money for investments with greater facility, while the laborers can slowly but surely become capitalists and interest-receivers, as well as employes and wage-receivers."

We have no space here to follow even cursorily the author's treatment of the claims for profit and wages. Regarding the problems connected with the latter factor he is of course a well recognized authority.

That the conclusions reached in the work have not all the precision and definiteness that some inquirers might desire and look for, is no fault either of the facts or the reasoning. Neither the principles of distributive justice nor the industrial and social conditions to which they apply, are, as was said above, simple. As St. Thomas, quoting Aristotle, says somewhere, "Tanta certitudo quaerenda est in unaquaque re quanta materia patitur." Moral certitude and general definiteness are all that can be obtained in matters of ethics and economics. The author claims for his discussion that "the moral judgments advanced are fairly reasonable and the proposed remedies fairly efficacious." This is an extremely modest claim and no one, it may be assumed, will think of questioning it. Intelligent readers, and especially students acquainted with the literature of social and industrial problems, will claim for the work merits higher and more extensive. They will see in its pages the evidences of intimate familiarity with the perplexing details of economic facts and conditions; full awareness of the manifold interpretations thereof that have been devised by the craftsmen of economics; personal intimacy with the remedies for social ills proposed by reformer and revolutionist. But what impresses one most in reading the book is the author's penetration into ethical and economic principles and his comprehensive grasp of their bearings and applications. Those who followed the debate between Dr. Ryan and Mr. Hilquit, carried on some few years ago in *Everybody's*, or in their ensemble in the volume,[1] had no difficulty in discerning that the strength of argument lay on the side of the debater who was armed with philosophical principles which he knew how to utilize, while the feebler thrust and parry came from him who, however specious and flourishing in movement, lacked the philosophical equipment. The same, *mutatis mutandis*, is true of these dis-

[1] *Socialism:* Promise or Menace? New York: The Macmillan Co. 1914.

cussions on distributive justice. There pervade them throughout the life and power of fundamental truths. And when these have done their duty of explanation, interpretation, and suggested remediation, they come forth, converged and focused into a single light wherein all theory and all practice must ultimately unite and blend. For, "although the attainment of greater justice in the distribution is the primary and most urgent need of our time, it is not the only one that is of great importance. No conceivable method of distributing the present national product would provide every family with the means of supporting an automobile, or any equivalent symbol of comfort. Indeed, there are indications that the present amount of product per capita cannot long be maintained without better conservation of our natural resources, the abandonment of our national habits of wastefulness, more scientific methods of soil cultivation, and vastly greater efficiency on the part of both capital and labor. Nor is this all. Neither just distribution, nor increased production, nor both combined, will insure a stable and satisfactory social order without a considerable change in human hearts and ideals. The rich must cease to put their faith in material things and rise to a simpler and saner plan of living; the middle classes and the poor must give up their envy and snobbish imitation of the false and degrading standards of the opulent classes; and all must learn the elementary lesson that the path to achievements worth while leads through the field of hard and honest labor, not of lucky deals or gouging of the neighbor, and that the only life worth living is that in which one's cherished wants are few, simple, and noble. For the adoption and pursuit of these ideals the most necessary requisite is a revival of genuine religion."

THE CITY OF GOD.—The Divine History and Life of the Virgin Mother of God. Manifested to Mary of Agreda for the Encouragement of Men. Translated from the Original Spanish by Fiscar Marison (The Rev. George J. Blatter). First complete edition, Vol. I. The Conception; pp. 610. — Vol. II. The Incarnation; pp. 608.—Vol. III. The Transfixion; pp. 790. — Vol. IV. The Coronation; pp. 668. Printed and Published by (the W. B. Conkey Company for) Theopolitan, So. Chicago, Illinois.

The process of canonization of the Venerable Mary of Agreda, begun in 1673—that is, eight years after her death—is still pending. The holiness of her life has never been questioned. She entered the Franciscan Community of the Immaculate Conception at the age of eighteen, became superior of the convent at twenty-five, and remained so by election for nearly all the remainder of her life—for over thirty years. She was out of office only during a single term of three years.

Her practical good sense and administrative ability are further attested by the success that attended her undertakings for the enlargement of the monastery and the management of public affairs submitted to her prudent counsel. Philip IV, king of Spain, had a deep reverence for her wisdom and sanctity, as is shown from the correspondence (recently published in Germany) between them. Her influence in directing the education of the good queen Mary Teresa, wife of King Louis XIV of France, who maintained a high moral standard in the midst of traditional court corruption, sufficiently demonstrates that Mary of Agreda was not a mere visionary, as Eusebius Amort, and before him the faculty of the Sorbonne, maintained.

Since the definition of the dogma of the Immaculate Conception, to the exposition of which Mary of Agreda devotes her first book, occupying some three hundred pages in the present translation, there has been renewed interest shown among the historians of hagiography, in the voluminous writings of the saintly nun. Hence it would today require, we fancy, but little effort to arouse public enthusiasm in behalf of her beatification, if the matter were taken up by members of the Franciscan Order.

Although the "Mystica Ciudad de Dios" has been many times translated into practically all the languages of Continental Europe, there has never appeared a complete version in English. No doubt the Reformation is accountable for this singular fact, as well as for the poverty of ascetical literature in the larger sense among English-speaking people in general. It was therefore no useless or fitful undertaking on the part of Father Blatter, when in 1902 he essayed to make this large work of four volumes known to the readers of our ascetical literature. The result of fifteen years of assiduous labor in translating is here presented in four stately volumes, well printed in approved library format.

For an understanding of the actual value of the work it is necessary to refer to the opposition which it met at its first appearance from the learned critics not merely of the French University, but of the Spanish Inquisition, and from influential members of the Congregation of the Index. In each case the opponents succeeded in having the work officially censured, at least for a short time. The fact that it deals largely with the miraculous phases of Our Lady's life, enters into certain aspects of mystical theology approved by the Scotist school of theologians, and seems to mix here and there historical facts with semi-inspired traditions, led the critical and more or less rationalistic school of seventeenth-century humanists to pick flaws in the work. These defects might easily be explained away by the attitude of one who saw events in the light of faith and had no mind

to apply scientific standards to the emotions of Divine love or the visions which that love inspires. The character of the Sacred Writings is somewhat of a parallel, and is the best argument with which to answer such criticisms, even though there is of course no claim made to rank the visions or revelations of Mary of Agreda in the category of inspired Scriptures.

Whilst the Holy See has given no official verdict regarding the value of this work, the attitude of the Sovereign Pontiffs and the Sacred Congregations is sufficiently explicit to show that the "Mystical City of God" is quite free from heterodox doctrine, and that, if much of it may be put down as devout speculation of a pious mind, the whole is extremely edifying and singularly conducive to fostering a spirit of reverence and affection for the Mother of Christ and her Divine Son. The attractive details into which the writer enters regarding the history of Our Lady, her ancestry, the special prerogatives of the Divine Maternity, make the reading of these volumes quite absorbing. There are marvellous interpretations, all through, of the Sapiential Books, the Apocalypse, as well as of the Gospel narrative. The student of mystical theology will learn greatly to appreciate the author's exposition of the divine mysteries, the workings of the individual soul, the sense of the old prophetic allusions. And what gives a fundamental sanction to the whole work is its manifest aim to draw out the reader's spiritual energies through the contemplation of the life of Christ and His holy Mother. Whether or not we accept details here and there as appealing to our experience or the sense of probability as it has impressed us in other spheres of life, we are carried away by the sublime reflection of this humble nun; for she does not arouse the spectacular sense, or attract attention to herself; but her reflections divert all the faculties of the mind and heart toward the supernatural end of our creation, the ultimate purpose of making us realize the value of the Incarnation for the attaining of that end.

We have then here the story, first of all, of the maidenhood of our Blessed Lady, up to her fifteenth year; then the birth of Jesus, to the Ascension, in which the Mother of Sorrows plays so prominent a part; and finally, the life of the Blessed Virgin, to her Assumption and Coronation in heaven. This material is grouped under the four titles of Conception, Incarnation, Transfixion, and Coronation. The narrative is interwoven with devout reflections, which would seem to assign the character of private meditations to these revelations. That God should have added His lights to the efforts of His spouse and devoted lover, cannot be deemed strange by those who are familiar with the lives of such saints as St. John of the Cross or St. Teresa. A special study of Mary of Agreda as a subject of the

"scientia infusa" has been made by the Franciscan theologian John of St. Thomas; also in the *Prologus galeatus* of Joseph Ximenez Samiega. Another sympathetic writer of the Seraphic school has formulated the conclusion that "probabile formari posse judicium, revelationes has vere esse divinas." Though we need not accept so explicit a statement, we may still fully approve and profit by these writings. It is enough to have the judgment of mystics like Goerres, who does not endorse the *Ciudad* without discrimination, and yet admires its deep insight into the Divine counsels; or of scholars like Guéranger of Solesmes, not to speak of the approbations of Popes like Innocent XI, Clement XI, and Benedict XIV. Three hundred years are a good test in historical perspective. They should suffice to settle our opinion of the worth of Venerable Mary Agreda's writings. As an antidote to the materialistic and sceptical spirit of our age they are of double value. For this reason, if for no other, we should advocate a large circulation for the present work. But apart from this the translator has made considerable sacrifice of labor and money to bring his edition into the market. The ordinary publisher, who must look to his profits, could hardly have undertaken it in these days of cheap books.

THE SEMINARIAN, HIS CHARACTER AND WORK. By the Rev. Albert Rung, Priest of the Diocese of Buffalo. P. J. Kenedy & Sons, New York. 1916. Pp. 182.

All of us are wont at times to speculate on possibilities; to dream of what might have been, had we in the past done so and so—but especially if some one else had done this or that. It is an agreeable and an easy occupation, this reverying; particularly when the unfulfilling of the conditions can be charged up "to the other fellow." A profitable and an edifying exercise it is, too, if it nerve one to more strenuous striving. Priests are not unwont to brood over possibilities of the seminary and in such moods to detect discrepancies between the actual and the ideal, and this particularly when the shortage is felt in their own lives. Usually indeed, when knowledge has matured in the sunlight of experience into wisdom, one finds that the discrepancy is not due so much to defects of the institution as it is to lack of coöperation on the part of those who abide therein. Be this as it may, those who read the neat little volume at hand, be they priests or aspirants toward the sanctuary, will see in it the lineaments of the seminarian who makes the best of his opportunities and who endeavors to realize in himself the ideal of the institution in which he is trained. Father Rung writes of the seminarian—what he ought to be and how he may and should labor to attain the ideal

for which the seminary exists. His book is not a manual of piety. It is a succinct, well reasoned out, sensible, practical *directorium*. It tells of the various aspects of the seminarian's life and duties—his devotions, study, discipline, social life within and without the seminary, the care of his body, his general spirit; in a word, no one phase of the seminarian's career, inner dispositions, or outer relations, has been passed over. And it does it all in a manly and a kindly temper. Intelligent, sound, sane, it breathes the priestly spirit. While it may to advantage be read publicly in the seminary, it will be more effectual if a copy be placed in the hands of each seminarian to have and to hold, to read and to re-read. Priests in the ministry who are guiding youths toward the seminary would do well to hand them the little manual, that they may understand in advance what they ought to be and to do if they wish to reach the true goal.

SAINTS' LEGENDS. By Gordon Hall Gerould. Houghton Mifflin Co. Boston. 1916. Pp. 402.

The volume before us has met with a very unequal reception on the part of Catholic reviewers. In one of our prominent periodicals it was subjected to a most unsympathetic, if not hostile, criticism, apparently the outcome of an impressionistic appraisal, for it cannot be said to have been provoked either by the tone or the general tenor of the publication, the trend of which is calmly critical, but nowise aggressive. Fortunately, the voice of this critic has found no echo, but is offset by a judicious and generous appreciation in another widely known magazine, that does justice to the obvious merits of the book. A reviewer's outlook must be sufficiently embracing to enable him to discern the good in a literary production that is inspired by other ideals than those to which he has given allegiance, provided that it is not subversive of a higher good and that the author's intentions are sincere. Even a work that attacks the critic's own world view, may, without sacrifice of principle, be approached in a broad and understanding spirit; the necessary strictures, in that case, will be more telling and effective.

The author studies the saints' legends as a distinct type of literature; and there seems to be some warrant for assigning a specific place to this form of literature, both by reason of the subject-matter, which is quite different from that of ordinary biography, and of the object, which is moral inspiration and religious edification. To trace the evolution of legend writing through the ages, and more particularly through the successive periods of English history, is a fascinating theme and one which cannot be indifferent to a Catholic heart;

for the lives of the saints and even the pious fancies that have clustered round them are the most precious heritage that has come down to us from the ages of faith. We feel grateful for this work, as it focuses the attention upon the heralds of the supernatural, which are in such imminent danger of being forgotten by a generation engrossed by the visions of earthly splendor. We might quarrel with statements and parallels that somewhat jar our religious instincts; but we prefer to gather and enjoy the exquisite fruits of painstaking research, so profusely scattered over these pages.

The author treats his subject with reverence and tactful regard for those who do not share his views on this matter. His historical criticism is usually sound, though in some cases he pushes scepticism too far, as when he shows himself inclined to deny the very existence of St. Catherine of Alexandria, on the score that the primitive narrative is overlaid with a maze of grotesque details from which it seems impossible to disentangle the truth. Now the substance of a legend may be true, though later ages have embroidered the original simple story. Modern hagiography, while willing to discount the apocryphal embellishments of the various texts dealing with the life of the Saint, holds fast to the fundamental outline and establishes beyond cavil the fact of her existence and identity.

Our generation has lost the naive attitude toward the supernatural, so common in the earlier ages of the Church and the Middle Ages. We fail to understand that supreme disregard for the outward fact in the interest of a higher truth. To the mind of our Christian forbears, the world and all its external show was sacramental and symbolical; history to them was a means to convey a lesson, and, provided the lesson was true, the mold mattered little. Hence, they did not hesitate to build up round the saints an atmosphere of the miraculous and preternatural, as being the fitting expression of the inner facts of their lives. The inventions of their pious fancy were not meant to be taken as stubborn facts in our materialistic and crude sense, but as shadowing forth of spiritual realities, which, though profoundly real, were not visible to the sense. Thus the legendary embroiderings of popular Saints' lives become untrue only when they are stripped of their internal meaning. Nor must it be forgotten that the Saints' legends, in those periods, were practically the only literature of entertainment accessible to the people, and catered to the same fundamental desire which is satisfied by our modern fiction and Oriental story-telling, in both of which psychological truth ranks higher than historical accuracy. When we understand this rightly, the superciliousness with which we are wont to regard the credulity of the medieval mind will vanish. It is somewhat in this fashion and with a genial tolerance that the author handles the question, and though

his standpoint may not be to our liking, we cannot deny that he has a more intimate insight into the workings of the medieval mind than is usually found and that he is in harmony with all that is uplifting and ennobling in legendary lore. He sums up the upshot of his essay in the following passage: "The modern world has much to learn from the veritable lives of the saints, as they are revealed through critical scholarship; and it could find things of profit to civilization even in the legends that have grown up about their lives." The decay of the hagiographical art in our days is deplorable, but more lamentable is the apathy of the reading public with regard to this important type of letters; it is to be hoped that the author's delightful and thorough study will lead many to drink from the refreshing fountains of saintly lore. The bibliography is comprehensive and suggestive, though it remains inexplicable why the name of Francis Thompson should have been omitted from the list of modern hagiographers.

C. B.

THE MASS AND VESTMENTS OF THE CATHOLIC CHURCH. Liturgical, Doctrinal, Historical and Archeological. By the Right Rev. Monsignor John Walsh. Benziger Brothers, New York, Cincinnati, Chicago. 1916. Pp. xviii—479.

It would not be easy to overstate the value of this work primarily as a medium of instruction and consequently as an aid to solid devotion to the Holy Sacrifice. It need hardly be said that the latter value depends upon the former, since, *ceteris paribus*, the deeper and the more comprehensive one's knowledge of the Mass the deeper and the more worthy will be one's reverence and love for the august mystery. As a vehicle of instruction the work is not surpassed, if equaled, by any other book of the kind. There is hardly an aspect of the Mass, or of the objects pertaining thereto, that is not singled out for explanation. The general history of Liturgy; the various liturgical rites; the sacrificial nature of the Mass; the applications of the Mass; time, place, requisites; and so on—these headings, with their manifold implications, suggest what a wealth of doctrinal, liturgical, and historical material is here spread out. The clergy may be supposed to be familiar with these things. Nevertheless a handbook of the kind may be highly serviceable as a refresher of one's memory, particularly in getting up instructions. The subjects elucidated never can lose their interest for the people, and no instructions will be listened to more attentively than those which this volume will suggest. The catechetical method of question and answer which the author has deliberately selected, while it may not please every one, will no doubt facilitate the didactic employment of

the volume, not only by the clergy but by religious teachers generally. The book is well indexed and well made and contains some useful illustrations of the text. It should be noted that in its present form the work is a reprint of the original impression, which appeared some few years ago; although we find no mention of this fact anywhere between the covers. Occasion should have been taken of this republication to secure greater accuracy of expression. For instance, it is by no means precise to denominate "precision, vigor, nobility and clearness", "elements" of the Latin language. There are other infelicities of this kind.

LIGHTS AND SHADOWS. Scenes and Sketches from the Mission Field. Compiled by the Rev. Joseph Spieler, P. S. M. Translated by O. Lawrence, O. M. Cap. Mission Press S. V. D., Techny, Illinois. 1916. Pp. 225.

The growing interest and zeal for missionary propaganda has called forth a considerable literature, both periodical and more or less permanent. Heretofore there has been wanting a manual that surveys the field of missionary activities and sets forth typical illustrations of conditions and requirements. The present volume goes far to supply such a need. The first part of the book offers a general outline of the religious and social conditions prevailing in the pagan world of to-day. It is an awfully sad picture of the actual moral and social status of heathenism, and should help to elicit zeal and effort to bring light to the uncounted millions who dwell in the shadow of death. The typical lives of missionaries are sketched in the second place. Their difficulties, trials, poverty, dangers, and the deaths of these heroes of faith and charity, are made plain in unmistakable lineaments and colors. However, the apostle's life is not void of consolation. The oftentimes splendid success of the missionary's labors is given due prominence. The devotion, faith, love, fervor in the use of the channels of grace by the neophytes are lucidly drawn. The story makes instructive and edifying reading. The missionary's life is not without its humor, pleasantries that cheer and enliven. Incidents of missionary experience are narrated which, while not uproariously funny, do reflect a somewhat lighter vein. Thus, for instance, the story of the Capuchin missionary in India who at the beginning of his Mass realized the presence of what seemed to be a snake imprisoned in the cowl of his habit is mildly humorous in the telling, though the actual experience of having a reptile (it turned out to be a big heavy lizard) wriggling continually along one's head and neck during the whole Mass must be far from comical.

The narratives of the missionaries' experiences are on the whole interesting and edifying, though one regrets that occasionally the stories terminate rather abruptly—a method which has the effect of choking off the reader's interest when it is most alive. It might be well in a future edition to omit these amputated stories and substitute for them narratives rounded out to their natural ending.

Literary Chat.

The Way to Easy Street is the latest of the bright little books which we have been taught to expect from the facile pen of Mr. Humphrey Desmond. These booklets are not inter-associated by a serial heading, though they all might properly be classed under the title of the eldest in the family, *The Glad Hand.* There is a joyousness about their appearance and a cheeriness in the things they bring to the soul that make them welcome as is the grasp of a happy man's hand. They offer "the larger values", they are "uplifts"—big rather than "little", They emphasize the true value of "the old standards for the new laity", and they show how "the way to easy street" lies through the narrower path of sane moderation. If it seem not ungracious, we might note that the types forgot their English grammar (or the quotation marks) at the top of page 99 and their Latin on page 117, while the poet who lapses from his rhetoric had as well not have been honored on page 119. (A. C. McClurg & Co., Chicago.)

Those who are the happy possessors of Father Engelhardt's monumental history of *The Missions and Missionaries of California* will be interested in knowing that an index to volumes two, three and four has just been issued. Besides the index, which within 136 pages touches all the principal topics, the volume contains a supplement comprising some important documentary notes appertaining to the first volume. (The James Barry Co., San Francisco.)

Our age is obsessed by the idea of time-saving. Hence the demand for condensation and brevity, which, in a measure, has also been extended to the pulpit. The leisurely, rounded, architecturally constructed discourses of bygone days are tabooed. Religious truth must be administered in small doses. Short sermons are the demand, if not the need, of the hour. Yet a brief sermon, if carefully planned, may be very instructive and impressive. To what degree of excellence this type of homiletic effort may attain is shown by the Rev. Philibert Seebock, O.F.M., who has given us a collection of short, crisp, and breezy sermons that cannot easily be surpassed for clearness of exposition, directness of diction, and strength of appeal. (*Brief Discourses on the Gospel.* For All the Sundays and Festivals of the Year. Translated from the German by E. Leahy. Fr. Pustet & Co., New York.) The English garb fits snugly and accentuates the good qualities of the original text.

Sermons and Discourses (Delivered by the Rev. H. B. Altmeyer, Principally on the Gospels, Feasts of the Church and the Lives of the Saints, during the Last Ten Years. Swan Printing & Sationery Co., Huntingdon, W. Va.) is cast in a larger mold. The dogmatic element predominates and the apologetic tone is very conspicuous throughout. It is evident that they have been pronounced in an environment where the Catholic Church is on the defensive. But this condition of affairs is fast becoming nation-wide. Accordingly this collection of discourses is very timely and bids fair to become popular. It answers the more exacting requirements of a city pulpit surrounded by men of shrewd observation and keen judgment.

Though sermons setting forth the general duties of the Christian life abound, discourses that make a more definite application of the Christian principles to particular states and concrete conditions are not numerous. The latter form of oratory presents special difficulties; it must avoid an ineffective vagueness and an undignified triviality. Father Reynold Kuehnel strikes the right note in his *Conferences for Young Women.* (Joseph F. Wagner, New York.) These addresses are straightforward talks that make their point and touch upon a great range of topics. The illustrations used to bring home the abstract lesson are well chosen, and the language properly attuned to the audience. The surety of touch in the handling of the many subjects, sometimes very delicate, betrays a long experience in the sacred ministry.

Whoever loves adventure and delightful thrills will read with pleasure *Her Father's Share.* (A Novel. By Edith M. Power. With three illustrations. Benziger Brothers, New York.) The construction of the plot reveals tragic power of no mean degree. An exquisite love story runs through the pages and relieves the tragedy of the denouement, which is neither conventional nor melodramatic. The scenes are laid in Portugal, and the author makes the best of the opportunities which this fact affords for splendid and graphic descriptions. The scenic, as well as social, background is saturated with local color, against which the characters stand out in bold outline and subdued realism. The author does not merely write for art's sake; she has a message to convey, but she allows the reader to gather it for himself from the iron logic of events. There is no moralizing in her story; it vibrates with life.

Refining Fires is another good story, happier in its ending and less tragical than the preceding, but for that not less stirring and interesting. Alice Dease, not a novice in the literary world, is the author. She draws characters very convincingly and makes them true to life. The heroine is a sweet woman that one would like to meet; but her virtue is not ready-made; it has blossomed, ripened, and mellowed in the heat of trial and suffering. The story moves rapidly, never allowing the attention to flag. (P. J. Kenedy & Sons, New York.)

Truth may be more thrilling than fiction, as is evidenced in Sister M. Antonia's account of Belgium's invasion by the German troops. (*From Convent to Conflict.* A Nun's Account of the Invasion of Belgium. John Murphy Co., Baltimore.) These pages bear the earmarks of truth; they are written with an unpoisoned pen and a compassionate heart. They do not aim at effect, but are rich in gripping tragedy and tearful pathos. The profits derived from the book will be devoted to the reconstruction of the damaged convent of Willebrock, Belgium.

The extent of the drug evil and the fearful social ravages it causes, make it imperative that all should unite in combating this terrible scourge. The Philadelphia Narcotic Drug Committee has issued a pamphlet containing data and useful hints for the effectual organization of the anti-drug campaign. It may prove helpful to a priest who comes in contact with an unfortunate drug victim. (*The Narcotic Evil in Philadelphia and Pennsylvania.*)

The History of the Sulpicians in the United States by the late Doctor Charles G. Herbermann is a tribute worthy of the devoted sons of the saintly Olier and a monument to the zeal and painstaking research of the learned author. A review of the work is held over to our next issue.

A small volume summing up the arguments for our Lord's Divinity has been written by Father George Roche, S.J., and published by the Catholic Truth Society of Ireland. (B. Herder, St. Louis.) There are just ninety pages between the covers, but they contain a wealth of thought, condensed without being cramped, solidly doctrinal, yet withal intelligible to the average educated reader. It should do good service with minds in which faith has not as yet dawned or has unhappily grown dim.

Another little book that might well be used as a supplement to the foregoing, bears the title *The Divine Master's Portrait*, by the Rev. Joseph Degan. It contains a series of brief essays on the Spirit of Christ. These are attractively written and appeal to the heart as well as the mind. (Sands & Co., London; B. Herder, St. Louis.)

That indefatigable composer of books instructive and edifying, Father Charles Coppens, S.J., has added another to his goodly list in the form of *A Brief Commentary on the Little Office* "of the Immaculate Conception of the Blessed Virgin Mary". The Little Office is "a golden chain, set with a multitude of varied jewels, each shining with its own peculiar lustre". Perhaps the devout religious and sodalists who are wont to employ this form of devotion, do not, owing to a lack of adequate knowledge, derive from it all the riches which it offers. Father Coppens's suggestive commentary, summed up in just fifty small pages, will prove an aid to intelligent piety.

The seventy-third volume of the Columbia *Studies* is of exceptional interest to students of the history of economics. There are three numbers in the volume (171-3), and each deals with a phase of the *Chartist Movement*—that vehement though short-lived industrial and political revolution of the laboring classes which agitated England during the closing decade of the first half of the nineteenth century. In the first number (171), the author, Dr. Frank Rosenblatt, deals with the social and economic aspects of the movement. Only the first part of this study has been published. A second part is in course of preparation. "The Decline of Chartism" is treated by Dr. Preston Slossom in number 172. "Chartism and the Churches" is surveyed by Dr. Harold Faulkner in number 173. The author rightly concludes that "the participation of Catholicism in the Chartist movement was always casual and incidental, never in any way general or official" (p. 105). The reasons he assigns for the abstention are no less true. For, as he observes, Catholicism was "a bugbear ever present in the minds of Englishmen during the first half of the century. Politicians had but to raise the cry of papal aggression, and Churchmen and Dissenters would both for the time being forget their differences in the face of this greater danger. It was consequently to be expected that in the heat of recrimination some one would endeavor to prove a connexion between the Chartist movement and Catholicism. It so turned out and the charge was not infrequently made." The names of O'Connor and O'Brien (and seemingly at first O'Connell) gave some plausibility to the charge; though neither of the two firebrands appear to have had much more in common with the Church than the name of Catholic.

The Irish Rebellion of 1916 and its Martyrs: "Erin's Tragic Easter," is a symposium by a number of representative Irishmen, in which the causes and history of the recent national uprising in Ireland and the execution of the leaders involved in the movement are succinctly discussed. Whatever men may think of the wisdom or opportuneness of the attempt to force the establishment of an Irish republic at the present time, it is difficult to withhold one's admiration from the self-sacrificing character of the men who paid the penalty of their untimely resistance. It was the conviction of Thomas MacDonagh, Joseph Mary Plunkett, Padraic Pearse, and most of their associates, that the spilling of their blood in a noble effort will produce results that will lead to ultimate freedom all the more sure and strong. This is the conviction, too, of the writers—Father Gavan Duffy, Padraic Colum, James Reidy, Seumas O'Brien, Maurice Joy, and the patriotic women who have undertaken the defence of the cause in this volume. The martyrs themselves were, in the majority of cases, notable characters, who not merely excelled as writers, poets, and educators, but who showed great self-restraint at times in their patriotism, and who were moreover deeply religious in a sense which can in no way be confounded with the fanaticism of mere demagogues. The reading of this handsomely printed and illustrated volume will touch many a tender chord in the reader familiar with Irish history, and is calculated to stir the emotions

of patriotism in the hearts of Irishmen who retain fond aspirations for the motherland.

The Catholic Truth Society of England publishes a short history of *The Society of the Holy Child Jesus.* Within thirty-two pages it gives a sketch of the life of the foundress, who was a convert, born in Philadelphia in 1809. A larger biography is, we understand, in preparation and will soon appear. Apart from the history of the Foundation and its approbation by the Holy See, the growth of its establishments in England and America, we get a clear idea of its spirit and aims as the source of its present flourishing condition. The booklet is one of the series of uniform publications telling briefly the story of various religious establishments since the so-called Reformation.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE DIVINITY OF JESUS CHRIST. By the Rev. George R. Roche, S.J. Catholic Truth Society of Ireland; B. Herder, St. Louis. Pp. 96. Price, $0.25.

THE DIVINE MASTER'S PORTRAIT. A Series of Short Essays on the Spirit of Christ. By the Rev. Joseph Degen, author of *Christian Armor of Youth.* With an Introduction by the Right Rev. Monsignor James V. Warwick, President of the English College at Lisbon. Sands & Co., London and Edinburgh; B. Herder, St. Louis. Pp. 72. Price, $0.50.

THE SEMINARIAN, HIS CHARACTER AND WORK. By the Rev. Albert Rung. Priest of the Diocese of Buffalo. P. J. Kenedy & Sons, New York. 1916. Pp. 182. Price, $0.75 *net.*

CATHOLIC SOLDIERS' AND SAILORS' COMPANION. By the Rev. Thomas S. McGrath. Benziger Brothers, New York, Cincinnati and Chicago. 1916. Pp. 143. Price, $0.50.

THE CATHOLIC POLICEMEN'S AND FIREMEN'S COMPANION. By the Rev. Thomas S. McGrath. Benziger Brothers, New York, Cincinnati and Chicago. 1916. Pp. 127. Price, $0.50.

THE FALL OF MAN. By the Rev. M. V. McDonough, author of *The Chief Sources of Sin* and *One Year with God.* John Murphy Co., Baltimore and New York. 1916. Pp. 93. Price, $0.50.

BRIEF DISCOURSES ON THE GOSPEL FOR ALL SUNDAYS AND FESTIVALS OF THE YEAR. Translated from the German of the Rev. Philibert Seeböck, O.F.M., by E. Leahy. Fr. Pustet & Co., New York and Cincinnati. 1916. Pp. 287.

CONFERENCES FOR YOUNG WOMEN. By the Rev. Reynold Kuehnel. Joseph F. Wagner, Inc., New York. 1916. Pp. 250. Price, $1.50 *net.*

INSTRUCTIONS FOR THE INTERPRETATION OF THE MOTU PROPRIO OF PIUS X for Priests of the Archdiocese of Dubuque in the Regulation of Choirs. 1916. Pp. 14.

SERMONS AND DISCOURSES. Delivered by the Rev. H. B. Altmeyer during the last ten years. Principally on the Gospels, Feasts of the Church and the Lives of the Saints. Swan Printing & Stationery Co., Huntington, West Virginia. 1916. Pp. 337.

CITY OF GOD. By Sister Mary of Agreda. Complete edition. Vol. I, *The Conception;* Vol. II, *The Incarnation;* Vol. III, *The Transfixion;* Vol. IV, *The Coronation.* The Theapolitan, South Chicago. Pp. 640, 630, 790 and 640. Price, $2.50 each volume.

PHILOSOPHICAL.

DISTRIBUTIVE JUSTICE. The Right and Wrong of Our Present Distribution of Wealth. By John A. Ryan, D.D., Associate Professor of Political Science at the Catholic University of America; Professor of Economics at Trinity College; author of *A Living Wage, Alleged Socialism of the Church Fathers;* joint author with Morris Hillquit of *Socialism: Promise or Menace?* The Macmillan Co., New York. 1916. Pp. xviii—442. Price, $1.50.

THE CHARTIST MOVEMENT IN ITS SOCIAL AND ECONOMIC ASPECTS. By Frank F. Rosenblatt, Ph.D. Part I. Pp. 248. THE DECLINE OF THE CHARTIST MOVEMENT. By Preston William Slosson, Ph.D. Pp. 216. CHARTISM AND THE CHURCHES. By Harold Underwood Faulkner, Ph.D. Pp. 152. (Vol. LXXIII, Nos. 1, 2 and 3 of *Studies in History, Economics and Public Law.* Edited by the Faculty of Columbia University.) Columbia University Press or Longmans, Green & Co., New York; P. S. King & Son, London, 1916. Price, $4.50.

INTRODUCTION A L'ÉTUDE DU MERVEILLEUX ET DU MIRACLE. Par Joseph de Tonquédec. Gabriel Beauchesne, Paris. 1916. Pp. xvi—461. Prix, 5 *fr.;* 5 *fr.* 50 *franco.*

HISTORICAL.

THE MISSIONS AND MISSIONARIES OF CALIFORNIA. By Fr. Zephyrin Engelhardt, O.F.M., author of *The Franciscans in California, The Franciscans in Arizona, The Holy Man of Santa Clara.* Index to Vols. II–IV. The James H. Barry Co., San Francisco. 1916. Pp. 186.

THE INSTITUTION OF THE ARCHPRIEST BLACKWELL. A Study of the Transition from Paternal to Constitutional and Local Church Government among the English Catholics, 1595 to 1602. By John Hungerford Pollen, S.J. Longmans, Green & Co., London and New York. 1916. Pp. xi—106. Price, $1.75 *net.*

THE HOLINESS OF THE CHURCH IN THE NINETEENTH CENTURY. Saintly Men and Women of Our Own Times. By the Rev. Constantine Kempf, S.J. From the German by the Rev. Francis Breymann, S.J. Benziger Brothers, New York, Cincinnati and Chicago. 1916. Pp. 415. Price, $1.75 *net,*

THE IRISH REBELLION OF 1916 AND ITS MARTYRS: ERIN'S TRAGIC EASTER. By Padraic Colum, Maurice Joy, James Reidy, Sidney Gifford, the Rev. T. Gavan Duffy, Mary M. Collum, Mary J. Ryan and Seumas O'Brien. Edited by Maurice Joy. 46 illustrations. The Devin–Adair Co., New York. 1916. Pp. 427. Price, $2.50 *net.*

LIGHTS AND SHADOWS. Scenes and Sketches from the Mission Field. Compiled by the Rev. Joseph Spieler, P.S.M. Translated by C. Lawrence, O.M.Cap. Mission Press, S. V. D., Techy, Illinois. 1916. Pp. 225. Price, $0.75.

OAK LEAVES. Gleanings from German History. (*Publications of the St. Boniface Historical Society.*) B. Herder, St. Louis. 1916. Five numbers. Price, $0.40.

CORAM CARDINALI. By Edward Bellasis. Longmans, Green & Co., London and New York. 1916. Pp. vi—134. Price, $1.25 *net.*

REPORT OF THE FOURTH CENTENARY CELEBRATIONS, THE LUZ CHURCH, MYLAPORE. 6 August, 1916. "Good Pastor" Press, Broadway, Madras. 1916. Pp. 55. Price, 1 Rupee. The proceeds will be devoted to the Memorial Grotto of Our Lady of Lourdes.

"PAGES ACTUELLES", 1914-1915: No. 56. *La Guerre telle que l'entendant les Américains et telle que entendent les Allemands.* Par Morton Prince, M.D., auteur de *La Dissociation de la Personalité.* Pp. 45. No. 62. *Pro Patria.* Par Victor Giraud. Pp. 63. No. 81. *La Défense de l'Esprit Français.* Par René Doumic, de l'Académie Française. Pp. 48. No. 89. *Du Subjectivisme Allemand à la Philosophie Catholique.* Par S. G. Mgr. du Vauroux, Évêque d'Agen. Pp. 64. Bloud & Gay, Paris et Barcelone.

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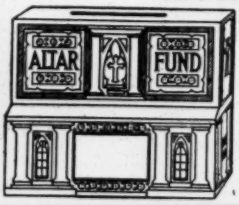

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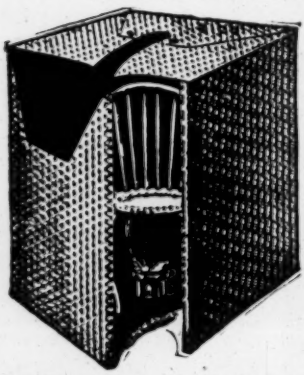

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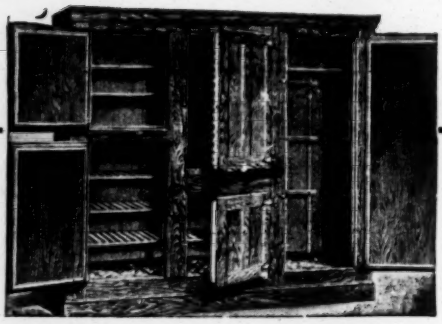

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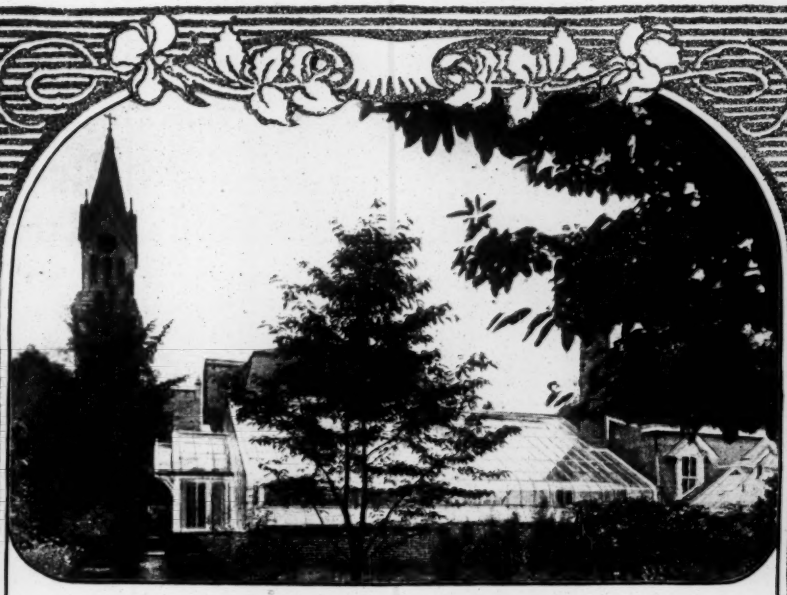

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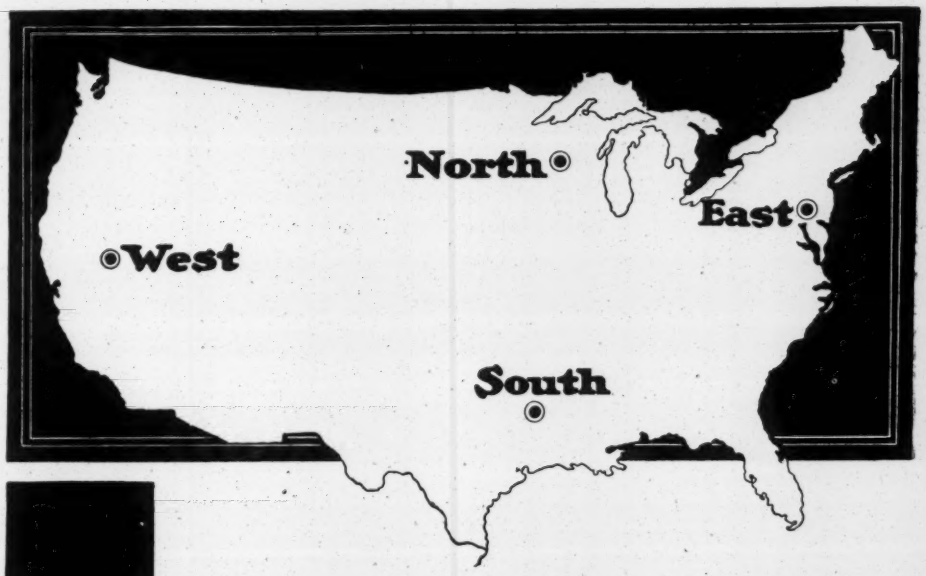

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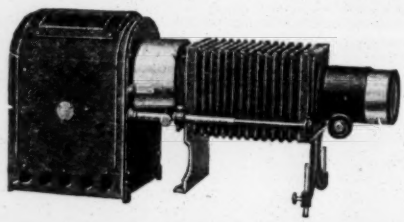

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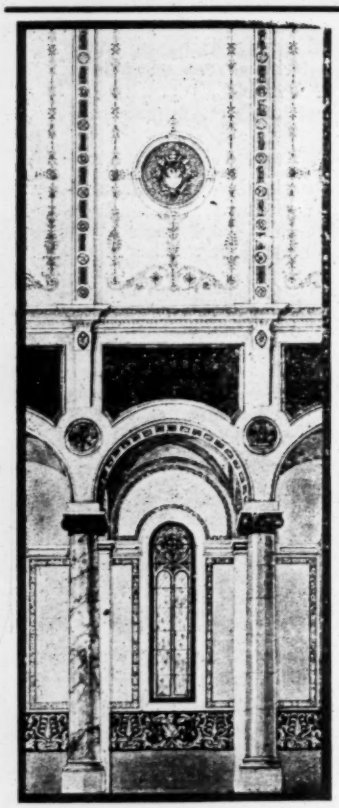

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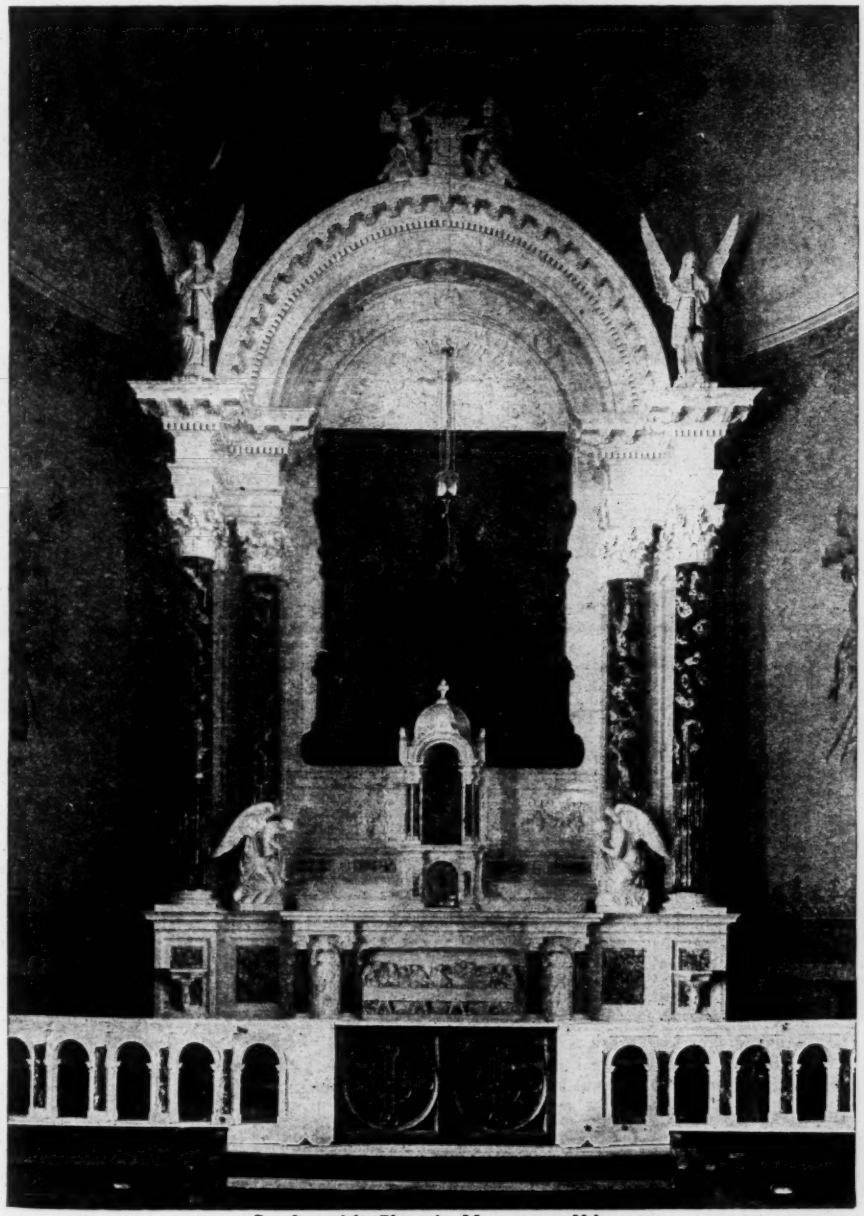

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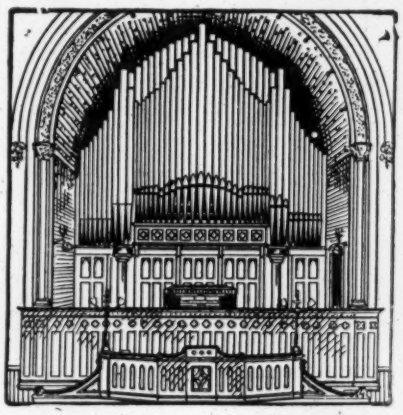

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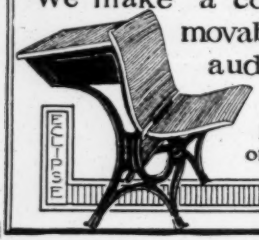
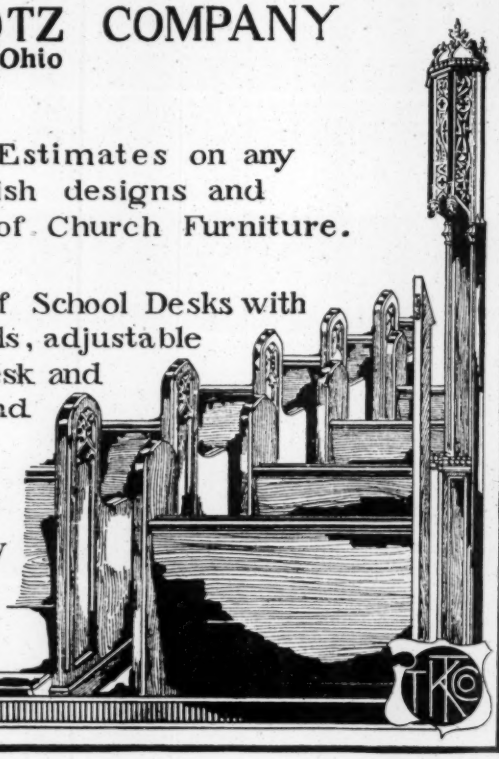
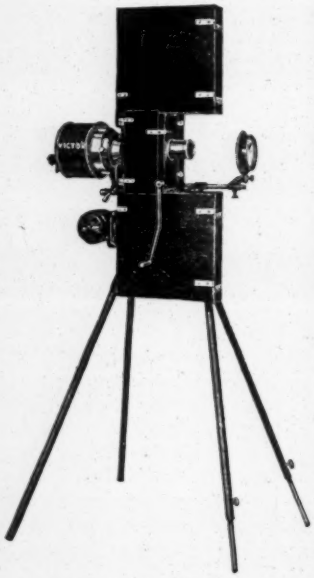




A Motion Picture Image



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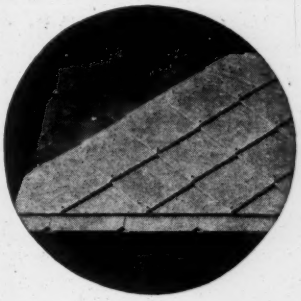

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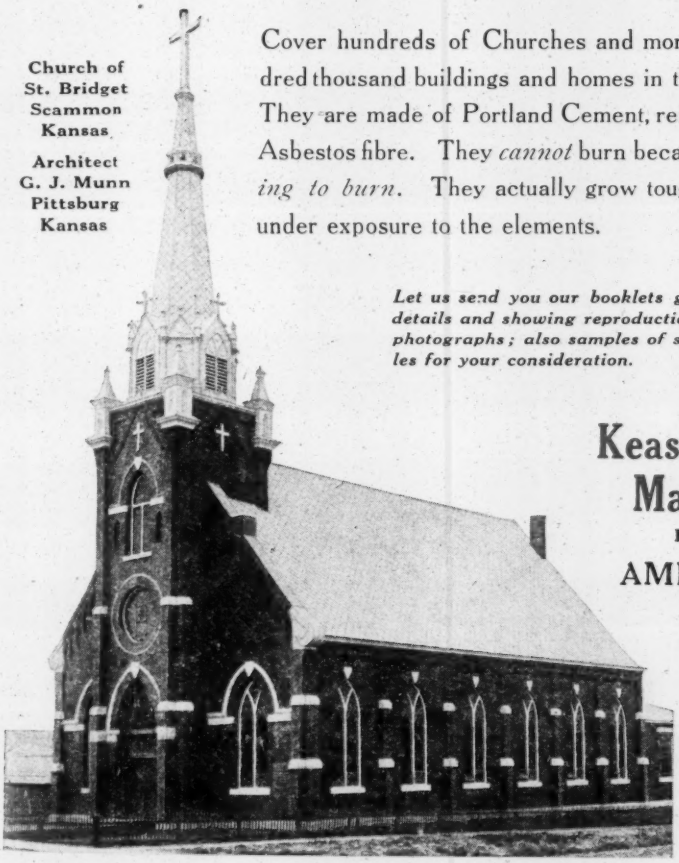

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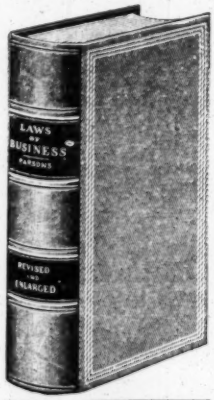

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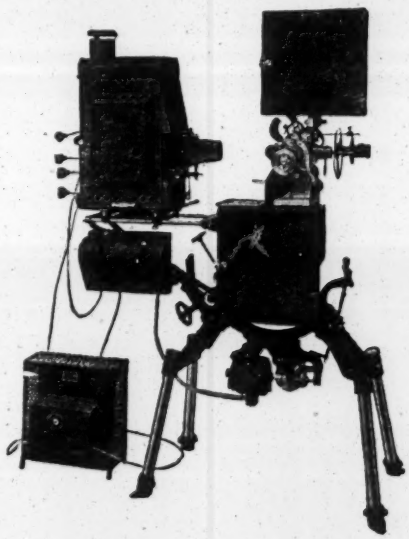

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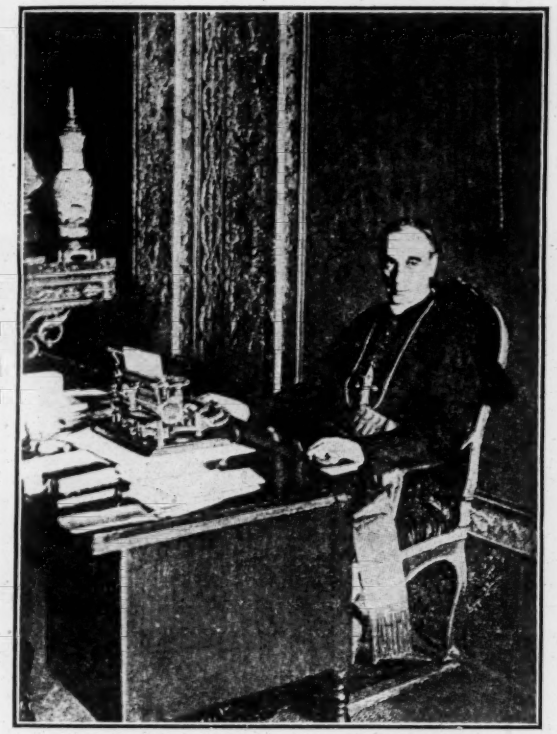

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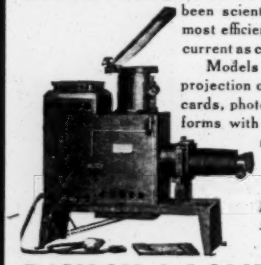

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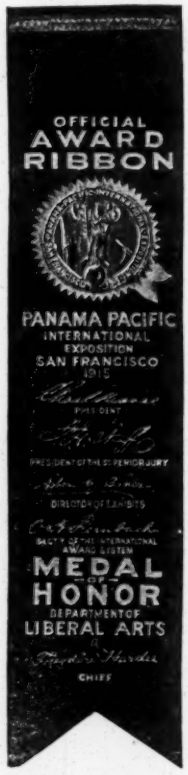

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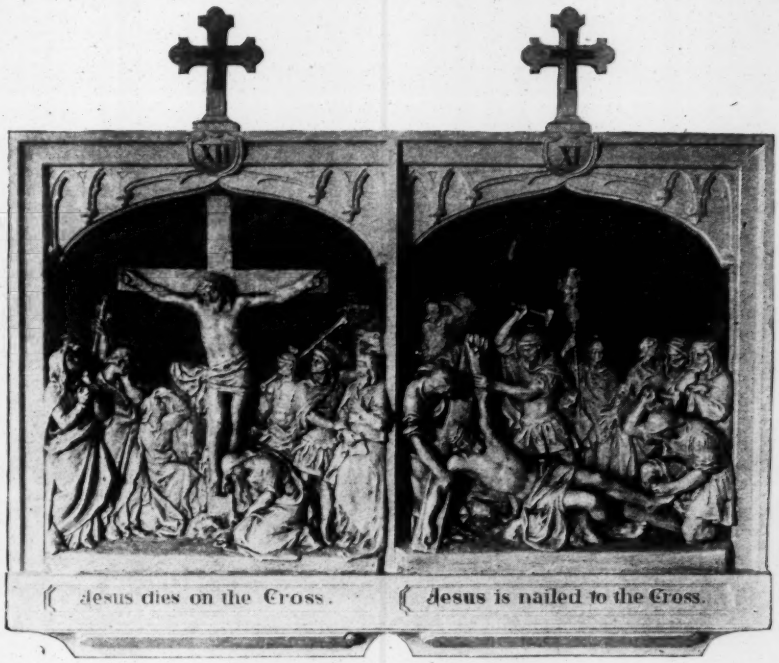

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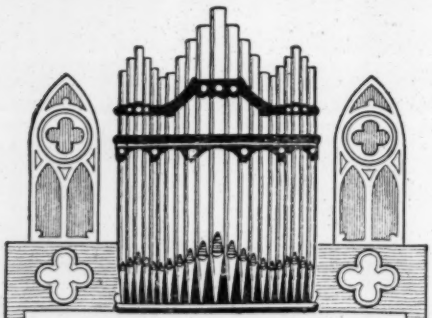

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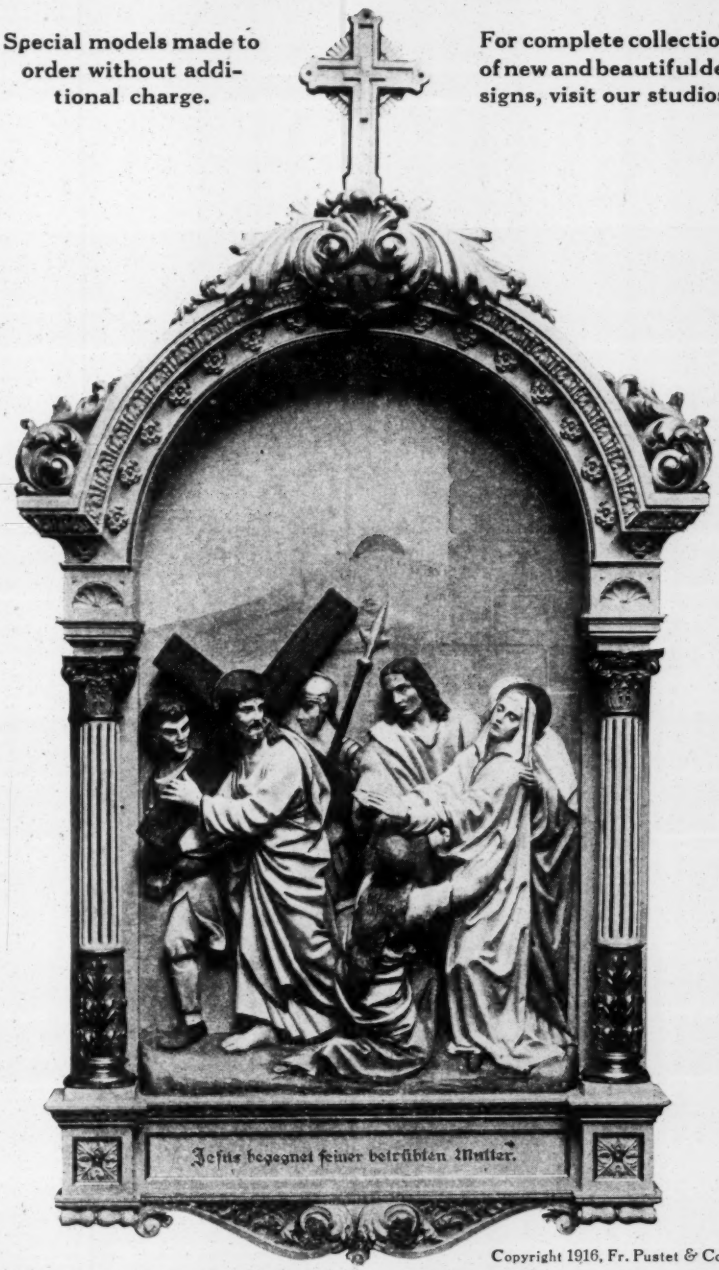

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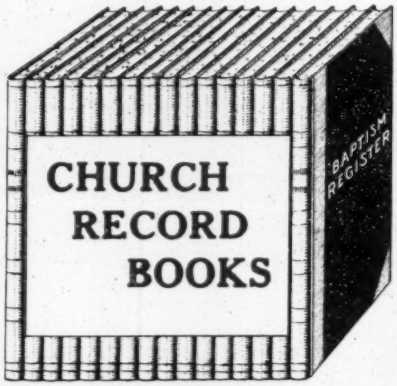

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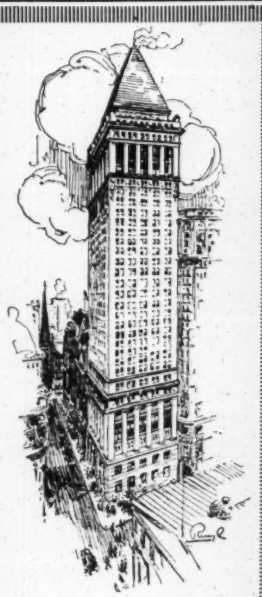

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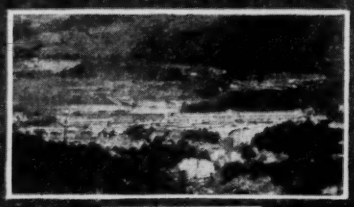
Albertson Works



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Swanton Works

Manchester Works

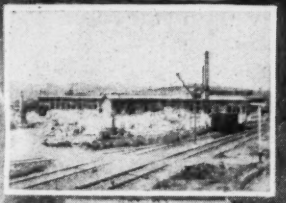
The Vermont Marble Company
A Few Figures

Floor space of shops and mills	27 acres
Grades and varieties of marble produced	50
Deepest quarry	375 ft.
Quarrying machines	218
Gang saws (running day and night)	436
Rubbing beds	112
Polishing machines	90
Turning lathes	26
Pneumatic tools	450
Employees	4,233
Hydro-electric power generated	12,000 H. P.
Annual output of quarry blocks	21,000
Weight of average quarry block	15 tons
Largest block ever quarried	55 tons
Horses in use at the various plants	250
Cattle kept on the Company's farms	1,000
Land owned by the Company in connection with its marble business	26,500 acres
Lumber used for boxing each year	6,500,000 sq. ft.

Texas Quarries

Brandon Mill

True Blue Mill



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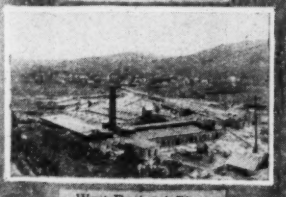

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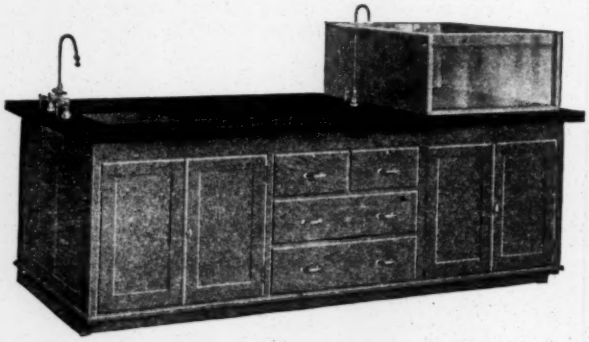

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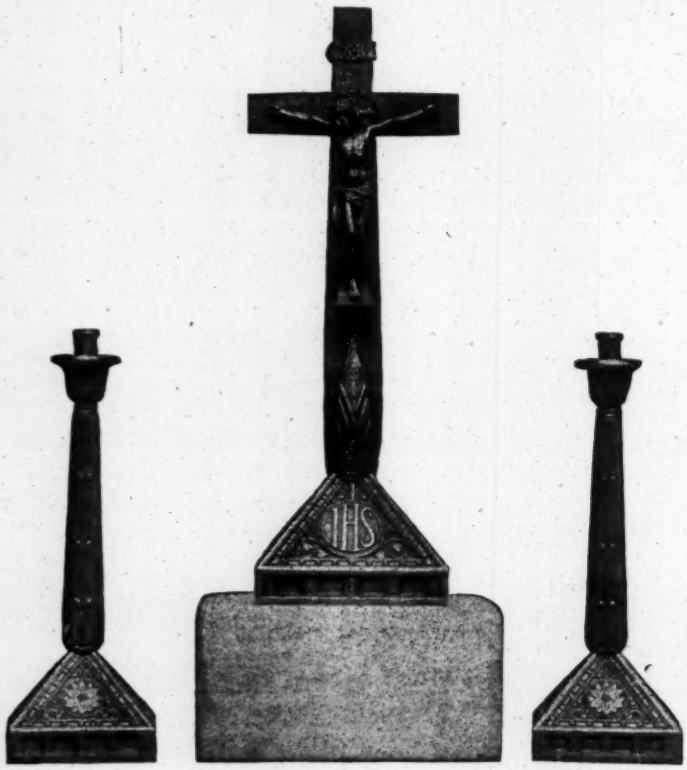

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